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THE MISCELLANY OF A JAPANESE PRIEST

BEING A TRANSLATION OF

TSURE-ZURE GUSA

BY

WILLIAM N. PORTER

WITH AN INTRODUCTION BY

SANKI ICHIKAWA

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INTRODUCTION

MANY are the books written on Japan and the Japanese. They are mostly written by those travellers who went out to Japan on a longer or shorter visit, and who, as the Japanese say, 'travelled like dumb men.' But few, few are the books which try to introduce to the West the beautiful products of the Japanese mind.

Of the former we have already had too many; of the latter we can never have enough. For what is the good of writing books merely to excite the curiosity in the reader by telling him of many 'queer things' about a country? It is high time that Japan was studied from a more serious than a tourist's point of view. To visit a country in search of the beautiful in nature is scarcely worth the expense involved, while to study it in search of the beautiful in man not only repays the trouble an hundredfold, but indirectly conduces to the peace of the world at large. And to this end there is nothing like a study of its literature, always an index and mirror of a nation's mind.

It is therefore with extreme pleasure that I hail another attempt by my friend Mr. W. N. Porter, who has already done a great deal in the way of

transplanting on English soil some of the lovely flowers of Japanese literature.

Tsure-zure Gusa, the original of this translation, is one of the classics in our literature, and is much read as a text-book in our schools. The name is derived from the opening word of the text, *Tsure-zure* (= ' leisure '), and *Gusa*, a compound variant of *kusa*, which means ' grass ', a word sometimes used to designate anything not quite finished up, raw and rough as it were. So, ' Random Leaves from my Leisure,' or ' Gleanings from my Leisure Hours,' would be the nearest approach. It is, as Mr. Porter's title makes clear, a collection of treatises on miscellaneous subjects written by a fourteenth-century priest named Kenkō, who lived the life of a recluse, without being able entirely to forgo the passions and desires of this world.

Accounts vary as to his biography, and many of the anecdotes which have gathered around his life are to be looked upon with suspicion ; but so much seems to be certain that he was born at Yoshida, a north-eastern suburb of Kyōto, in 1281—hence his lay name Yoshida no Kaneyoshi (Kaneyoshi is written with the same characters as Kenkō)—in the time of the Emperor Go Uda, to whom he was greatly devoted and on whose death he retired from the world at the age of forty-two, and lived in quiet and solitude until death claimed him in 1350. The *Tsure-zure Gusa* was written about the years 1337–9.

Thus, although very little is known about Kenkō's

life, yet what sort of a man he was can be sufficiently known from a perusal of his work. It may perhaps strike the reader that the jottings, seemingly made at random, have in places a decided connexion of ideas one section after another, a circumstance which renders reading particularly pleasing, and the effect is heightened by the adoption in the present version of headings to the sections. It may also be noticed that in spite of the apparent incongruities found here and there, there is a thread—a golden thread one might say—running through the whole of the *Tsure-zure Gusa*, which, as Mr. Utsumi aptly points out, may well be ascribed to the author's endeavour to inculcate good taste in everything, a taste which is peculiarly Japanese.

Taken altogether, the work may with fairness be regarded as representing the Japanese character and thought which, though the centuries have passed, have remained essentially unaltered. The type of man Kenkō was—cool, yet inwardly quickly susceptible, inactive and highly unpractical, artistic and sarcastic, antiquarian in taste and conservative in thought—is still fairly common among the Japanese of the present day.

This is, I think, why the book is still so widely read and liked among us, and I doubt not the present translation, if properly studied, will offer a key to a closer knowledge of the Japanese character.

The sections forming the book are of very different value, and some of them might be left out without

much loss, but to do that is not for a translator, and the present one did very well in having faithfully reproduced the whole where possible.

It only remains to be said in closing that Mr. Porter has had, during his indefatigable work, the assistance of several Japanese successively, of whom I have the pleasure to be one, and so from my own personal knowledge I can vouch for the general accuracy of his rendering. But there is always one thing which can never appear in the best of translations, and that is the original charm of style and diction which in Kenkō's case is so pre-eminently succinct and irresistible. And it is also lamentably true that nowhere else is a translation more difficult, at times impossible, than in the case of English and Japanese, a fact which every English reader of Japanese literature in translations is earnestly requested to bear in mind.

SANKI ICHIKAWA.

LONDON,
June 25, 1914.

TRANSLATOR'S NOTE

My grateful thanks are due to those kindly Japanese friends, without whose aid the present translation would never have been carried through. I have also been greatly assisted by Mr. G. B. Sansom's translation published by the Asiatic Society of Japan, but was quite unaware of its existence until more than half of the present version was completed.

The Chinese quotations in the Notes have been transliterated in the Peking Dialect from Giles's Dictionary. The Japanese ranks and titles I have generally left untranslated, for we have no equivalents in English for the different grades of Nagons, Daijins, &c. The priestly ranks also, where translated, can only be taken as approximately correct. The seven wood-cuts are reproduced by permission of the Publishers from *Tsure-zure Gusa Kōgi*, which with *Tsure-zure Gusa Hyō-shaku* are the two editions upon which I have chiefly relied for the translation and notes.

W. N. P.

ILLUSTRATIONS

Facing pages 14, 20, 46, 72, 104, 134, 158.

THE MISCELLANY OF A JAPANESE PRIEST

Leisurely I face my inkstone all day long, and without any particular object jot down the odds and ends that pass through my mind, with a curious feeling that I am not sane.

One's Aim in Life

Section 1. Well! Being born into this world there are, I suppose, many aims which we may strive to attain.

The Imperial Throne of the Mikado inspires us with the greatest awe; even the uttermost leaf of the Imperial Family Tree is worthy of honour and very different from the rest of mankind. As to the position of a certain august personage (i.e. the Mikado's Regent) there can be no question, and those whose rank entitles them to a Palace Guard are very magnificent also—their sons and grandsons, even if they fall into poverty, are still gentlefolk. But when those who are of lower degree chance to rise in the world and assume an aspect of arrogance, though they may think themselves grand, it is very regrettable.

Now there is no life [1a] so undesirable as that of a priest. Truly indeed did Sei Shō-nagon [1b] write,

'People think of them as if they were only chips of wood.' Their savage violence and loud shouting does not show them to advantage, and I feel sure that, as the sage Zōga [1c] said, their desire for notoriety is not in accordance with the sacred precepts of Buddha. To retire from the world in real earnest, on the contrary, is indeed praiseworthy, and some I hope there may be who are willing to do so.

A man should preferably have pleasing features and a good style; one never tires of meeting those who can engage in some little pleasant conversation and who have an attractive manner, but who are not *too* talkative. It is a great pity, however, if a man's true character does not come up to his prepossessing appearance. One's features are fixed by nature; but, if we wish to, may we not change our hearts from good to better? For, if a man though handsome and good-natured has no real ability, his position will suffer, and in association with men of a less engaging aspect his deficiency will cause him to be thrown into the background, which is indeed a pity.

The thing to aim at, therefore, is the path of true literature, the study of prose, poetry, and music; to be an accepted authority for others on ancient customs and ceremonies is also praiseworthy. One who is quick and clever at writing and sketching, who has a pleasant voice, who can beat time to music, and who does not refuse a little wine, even though he cannot drink much, is a good man.

Against Extravagance

Section 2. Those who, forgetful of the precepts of the golden age of the wise men of old, know not when the people are in distress and the land suffering, and who are encumbered by thinking it no wrong to indulge in wild extravagance, seem to me sadly lacking in intelligence. 'Make full use of all that you have, from fine clothes to horses and carriages, but seek not to acquire new luxuries'; such were the dying words of Kujō Dono.[2a] The ex-Emperor Juntoku [2b] also wrote in reference to his Court, 'Be not too particular about the public offerings to the Throne.'

On a Man's Relations with Women

Section 3. Though he may be perfect in many ways, a man who does not appreciate female beauty seems to me as unnatural as a beautiful wine bowl without a bottom.

He, who is wet by the frozen dew while aimlessly wandering from the right way, is indeed ever restlessly puzzling how to smother the admonitions of his parents and the chidings of the world. Far better, however, is it to be such a man as this, who, as often as he has to sleep alone, tosses restlessly the whole night through.

But still, be not too gay. To be thought by women rather a difficult man to get on with is the best.

On Godliness

Section 4. Let not your heart be forgetful of the future life. Enviable indeed is he who is not unfamiliar with the Way of Buddha.

On a Life of Seclusion

Section 5. Commendable is the man who, overwhelmed by calamity and sorrow, shaves his head—but not because of some silly whim of his own—shuts his door so that none may know whether he is within or not, and lives from break of day to set of sun without any human desires. I agree with Akimoto no Chū-nagon's[5] remark, 'It is as if one were gazing at the moon in some far distant place of exile, to which, however, no crime had banished one.'

Against Leaving any Descendants

Section 6. Whatever rank I may attain to I myself should prefer not to have a son; and with much greater reason should the lower classes wish the same. H.R.H. the late Steward of the Household,[6a] the Prime Minister Kujō, and Hanazono no Sa-daijin all wished their lineage to become extinct. According to 'Ancestral Stories by an Old Man', 'It was well for Somedono no Daijin[6b] that he had no son, for it is a terrible thing to leave inferior descendants.' And when, previous to his death, he was building his own tomb, did not Prince

Shōtoku [6c] command, 'Break up the road and isolate the spot, for it is not my intention to leave any posterity'?

Against a Prolonged Existence

Section 7. The dew upon Adashi Moor never fades away, nor is Toribé Moor [7] ever free from smoke; what a state of things we should have, were our existence never to be cut short! There would be no feelings of pity left in the world. Far better is it to have no certainty as to the length of life.

Of all living animals man alone seems to be endowed with a long life. Insects live only till the evening, and the summer locust certainly knows nothing of the spring or the autumn. Can there be anything better than to live for but one year in peaceful leisure?

We may think with regret that it is too short; but if we lived for over a thousand years, they would seem but as a dream of a single night. What good is there in our limited existence, when we only grow more ill-favoured (each day)? In a long life is increasing shame; and no life however extended can be better than to die at the age of forty.

If a man exceeds this period, his general appearance becomes disgraceful, but having no heart to recognize it he still tries to mingle with others; and, doting on his sons and grandsons in the evening of his day, he fondly hopes to live till he may see

the twigs of his family tree in full bloom ; nor does he appreciate the pathos of earnestly coveting life with all his heart. This is indeed a miserable condition to get into.

On Love

Section 8. Nothing in life leads the heart of a man astray so much as love. And what a foolish thing the heart of a man is ! Such a thing as scent is only temporary ; yet, knowing well that clothes are scented by it only for a little time, an exquisite perfume never fails to put his heart in a flutter.

Did not the fairy Kumé lose his supernatural powers when he saw the white legs of a girl washing clothes ? And well he might, at the sight of the bare unpainted skin of those arms and legs beautifully glossy and plump !

On Women

Section 9. It is the lovely hair of a woman which first attracts a man's eye ; but her station in life and disposition may be judged from the nature of her carelessly spoken words, though she be hidden behind a screen. Her slightest action, even when she innocently takes a seat, may lead a man's heart astray. In fact, when woman ceases to observe the conventionalities man can no longer sleep well, nor does he even value his own life ; he can also patiently carry out tasks otherwise impossible, but only in the hope of winning her love.

Did not the fairy Kumé lose his supernatural powers when he saw the white legs of a girl washing clothes ?

Deep down indeed are the roots of love, and far away is its source. Many are the pleasures of the six senses [9] and we ought to despise them all, but the hardest to resist is this one delusion. There seems to be no difference between the old or the young, the wise or the foolish.

We have ever been taught that with a cord made of twisted woman's hair even a mighty elephant may easily be tethered, and that the stags in autumn will never fail to come in answer to a whistle made from a clog which has been worn by a girl. We should therefore admonish ourselves against this delusion and be very cautious and circumspect.

The Home and its Master

Section 10. Though our home here is only a temporary resting-place, yet if it is charming and in good taste it will afford us some little pleasure.

There, where a good man has his dwelling in peace, even the moonlight streaming in seems more than usually impressive; and, though (the place) be not modern and magnificent, yet its old clump of trees, its garden plants not artificially trained but with a meaning of their own, its bench of bamboo, its well-adapted little hedge and its furniture placed naturally about recall the old ideals and give us an impression of charming tranquillity.

But how sad and pitiful it is for the eye to see rare and valuable furniture of China and Japan,

polished and finished by many an artist with the greatest skill, stiffly placed, with the plants and trees in the front garden trained in a meaningless fashion! Well, indeed, none can live for ever, and a single glance tells me that all this will pass away like a puff of smoke. In fine, it is from his home that the owner's character may be surmised.

(On the other hand [10]) a command was once given in the Palace of Go Toku Daiji no Otodo, that the kites should no longer be allowed to perch there. And Saigyō, when he saw men stretching lines (to keep off the birds), said, 'What is it to him if the kites do settle there? Is that the sort of heart this nobleman has?' and after that he no longer went to pay his respects to him. On a subsequent occasion, when they were stretching similar lines on the roof of the Kosaka Palace where Prince Aya no Kōji lives, I was reminded of the incident; but in this case the people told me, 'It is being done because His Royal Highness was so grieved to see the flocks of crows catching the frogs in the pond'; and I thought what a kindly sentiment it was. Now what had Toku Daiji in his mind (when he gave that order)?

A Charming Dwelling with one Defect

Section 11. In the godless month [11a] I was crossing Kurusu Moor to pay a visit in a mountain village, and while treading a narrow mossy path far away I came across the hut of one who was

dwelling in solitude. There was nothing to break the stillness except the water dripping from a pipe buried in the fallen leaves. But on the Buddhist shrine were chrysanthemums and scattered autumn leaves, a sign that somebody must indeed be living there.

I sympathized with such a simple life as this; but, as I looked round, I rather regretted an overgrown orange tree [11b] I saw in the garden there with branches bending down, rigorously surrounded and fenced in; and I wished there had been no tree there at all.

On Three Kinds of Acquaintances

Section 12. How pleasant [12] it would be, if I could amuse myself by a quiet chat and a frank discussion, either on cheerful matters or on the uncertainty of life, with a friend whose heart was in complete accord with my own. But such a man there cannot be; and if I found myself seated opposite to one, whom (I did not know well enough) to offer the slightest contradiction to, should I not feel as if I were alone?

If I might converse with one who, though each would be willing to hear what the other had to say with due respect and appreciation, was a man with whom I might have some little difference of opinion, such as, 'Indeed I do not think so,' or a warm altercation, such as, 'It certainly is as I say,' then I fancy my leisure time might be somewhat enlivened. But the truth is such a man, who would be perhaps

inclined to wrangle when he did not exactly agree with me, would avail me only for a discussion on trivial matters; for sad indeed is it when true-hearted friends are by any difference estranged.

On Reading

Section 13. Nothing is more refreshing than to make friends with those who are no longer to be seen in this life by means of an open book, a lamp, and solitude. For books there are the excellent volumes of *Monzen*, the *Hakushi Bunjū*,[13] the writings of Laotsu and the Book of *Nankwa*; many works by scholars of our own country who lived long ago are also good.

On Poetry

Section 14. But more delightful still is Japanese verse. When put into poetry even the toil of the poor humble mountaineer is made beautiful, and the terrible wild pig sounds gentle when called 'the lair-crouching boar'. As for modern poetry, I admit that a single line may have some merit; but, apart from the words, there is no deep meaning in it, as there is in the work of the old masters.

Tsurayuki's [14a] expression:

Ito ni yoru
Mono naranaku ni

has been condemned as the poorest in the *Kokinshū*; yet I do not think such a verse could be made by men nowadays. There were many verses then with expressions and wording of that kind, and

I hardly know why this particular one was criticized thus. In the *Genji Monogatari*, however, (the second line) is written

Mono to wa nashi ni.

In the *Shinkokin*, too, there is a much criticized verse,[14b] which runs :

Nokoru matsu sae	But the lonely pine lives on
Mine ni sabishiki	Pining still for one that 's gone,

and in truth this sort of thing does sound rather paltry. However, at the time of the Poetical Convocation the verse was adjudged to be good, and later on it received a special Imperial compliment, as is recorded in Ienaga's Diary.

Some say that as far as poetic style is concerned modern verses have altered not at all from those of the olden days, and that even now similar words and pillow-words[14c] are in use ; but still they are not quite the same as those of the old poets. The latter were simple and easily understood, their style was pure and full of deep meaning.

Many are the melodious words in the *Ryōjin Hishō*[14d] which will also, I think, command our approval. The phrases of the old poets, however carelessly put together, were always good.

On Rustic Life

Section 15. Again, our sympathies are aroused by taking a little trip, no matter where. While wandering here and there in the neighbourhood one comes across many a thing of interest in rustic

spots and mountain villages. But it is as well to take every opportunity of dispatching letters to the Capital, so as to send word, 'Do not forget this or that thing when occasion offers'; for in such places as these one has many cares and perplexities. Here, even one's belongings look better than before, and a capable man is more useful than ever.

To shut oneself up, however, in some Buddhist or Shintō shrine has also its enjoyments.

On Music

Section 16. A graceful *kagura* dance is very delightful. Among musical instruments generally I love best the pipe and flageolette, but ever listen with pleasure to the lute and harp also.

On a Mountain Retreat

Section 17. But seclusion [17] in a mountain temple in devout and unwearied attendance upon the Gods will cause even an impure heart to feel cleansed.

The Simple Life

Section 18. It is best for a man to be thrifty, to shrink from luxuries, not to accumulate great wealth, and not to covet the whole world. The great men of ancient times were seldom rich.

In China there was once a man called Kyo Yū who had no possessions of any kind; and somebody, on seeing him drink water by scooping it up in his hand, gave him a gourd. But he hung it up on the

Somebody, on seeing him drink water by scooping it up in his hand, gave him a gourd.

branch of a tree, where it made such a noise blowing about in the wind that he threw it away, and once more drank water from his hands. How refreshed his heart within must have felt! Again, Sonshin, having no quilt in the winter months, got a bundle of straw, which he lay on at night and put carefully on one side in the morning.

The Chinese think these men good examples to copy, so they are remembered and often quoted; but here nobody ever thinks of mentioning them.

The Four Seasons

Section 19. As the seasons change from time to time our emotions are touched by each one of them.

All will admit, 'the pathos of life[19a] is deepest in autumn,' as indeed it is; but a spring landscape, on the contrary, makes the heart particularly cheerful. The songs of the birds are a special feature of spring; and, as the plants in the hedges sprout anew in the genial sunshine, little by little the season advances, the mists spread abroad, and the blossoms at last show themselves. But just then the rainy breezes come on and our hearts are distracted by the scattering of the petals; sad indeed do we feel, until the green leaves appear. The orange blossom has a great reputation, but it is the perfume of the plum which sends our thoughts lovingly back to the days of old. The purity of the *kerria* also and the waving beauty of the wistaria—no one of all these can we banish from our thoughts.

About the time of Buddha's Birthday and the Kamo Festival,[19b] when the twigs are delightfully cool with an abundance of green leaves, 'tis said that our enjoyment of life and love of companionship are strongest, and so indeed they are. In the fifth month the roofs are covered with irises, the young rice shoots are transplanted, and the water-rails chirp. Does not this touch the heart ? In the sixth month the pale evening gourds and the smoke rising from mosquito fires in humble cottages arouse our sympathies. In the sixth month also the Shintō services are very beautiful.

Then how charming is the Tanabata festival ! [19c] At last when the nights grow chilly comes the cry of the wild geese, and when the underleaves of the bush-clover colour, the early rice is cut and dried in the fields. Many are the charms like these in autumn ; but how terrible is the morning after a hurricane !

To continue—these were all written of long ago in the *Genji Monogatari* and *Makura no Sōshi* ; but that does not prevent me from speaking of them again. My feelings would suffocate me if I did not express them ; so I let my pen run on, though they are but the emptiest of ideas, only fit to be thrown away, and not worthy of being looked at by anybody.

Well, the bleak wintry landscape has a charm scarcely inferior to that of autumn. The crimson maple leaves lying scattered upon the grass at the lake-side, covered in the morning by the whitest

of hoar-frost, and the vapour rising from the water-pipes [19d] are very lovely.

As the year draws to an end everybody is busy, it is the most affecting time of all. The sky, too, after the twentieth day of the month with its terribly cold, clear moon, which none care to watch, is simply heart-breaking. Then the stimulating and touching honourable ceremonies, such as Calling the Names of the Buddhas, Presenting the First Fruits to the Ancestors,[19e] and so forth, carried out while also hurriedly preparing for the coming spring are indeed beautiful; and no sooner is the ceremony of driving out the devils concluded than the Emperor makes his obeisance [19f] to all the four quarters. This also is very grand.

On the last night [19g] of the year, when it is very dark, with blazing pine torches people run about till past midnight knocking at the doors. What can it be for? With loud cries their restless feet are ever on the move; but yet when the day breaks there is not a sound. How touching is the year's farewell!

The Feast of the Dead, the night when the dead return, is kept up no longer in the Capital, though in the Eastern Provinces it is still observed. Is not this a pity?

Then as the day gradually dawns, though the prospect looks no different from yesterday, our feelings are strangely altered; and our emotions are pleasantly aroused by viewing the streets and the gay pine decorations.

The Beauty of the Sky

Section 20. What recluse was it who said, 'Though I am not fettered to this life, yet I grudge having to bid adieu to the sky'? Such, indeed, should be our feeling also.

The Charm of Nature

Section 21. In many cases it is helpful to gaze at the moon. But one man will say, 'Nothing else can ever be so beautiful!' while another will insist, 'The dew is far more emotional.' But that is rather an absurd discussion, for whatever suits the particular occasion touches the feelings most. 'Tis needless to speak of the moonlight on the blossoms. A man's heart may be touched by the breeze alone;[21a] and in all seasons alike there is a charm in a landscape of clear flowing water breaking over the rocks.

Does it not arouse our sympathy to read the Chinese verse:[21b]

Gen Shō nichi ya higashi ni nagare-saru,	The Gen and Shō flow ever to the east,
Shūjin no tame ni todomaru koto shibaraku mo sezu.	But never stop, the captive to console.

Keikō says that it delights the heart to watch the birds and fishes while wandering amid the hills and rivers. Will not our hearts therefore be cheered by a lonely ramble in places far from humanity where weeds grow in the pure water?

The Old is Better than the New

Section 22. Whatever we have of the life of old is worthy of admiration; for there is nothing more vulgar than modern conceptions. The artist in woodwork nowadays truly fashions a beautiful object, but the workmanship of the past generations is far more perfect.

Even the discarded written words and expressions of the olden times were better, and the everyday words of the present are becoming very poor. Of old they said, '*Kuruma motage-yo*' (Take up the carriage), and '*Hi kakage-yo*' (Raise the lamp wick); but now men say, '*Mote age-yo*' (Pick it up) and '*Kaki age-yo*' (Poke it up). The Palace officials ought to say, '*Ninzu tate*' (Let the servants arise and do their duty); but now it is just, '*Tachi-akashi shiroku se-yo*' (Light up brightly). And when the sacred books are read in the audience chamber, they should call it '*Go Kō no Ro*' (Chamber of the August Explanation), but they say only '*Kō Ro*' (Explanation Chamber). Somebody, rather old-fashioned perhaps, says that all this is much to be regretted.

On Old Forms Retained in the Palace

Section 23. This world is declining to its end, as I have just said, but there is cause for satisfaction in the fact that the venerable Palace is still uncontaminated by the outer world. '*Rotai*' (the Dew

Terrace), '*Asagarei*' (the Breakfast Chamber), and many other buildings and gateways have a dignified sound; and '*ko-jitomi*' (little lifting shutter), '*ko-itajiki*' (floor of narrow boards), and '*taka-yarido*' (tall sliding door), though such things are also to be found in humble cottages, still sound elegant.

'*Jin ni yoru no mōke se-yo*' (Prepare for night in the Guard Room) is a becoming expression; but for the Imperial Bed-room at night 'tis best to say '*Kaitomoshi, tō-yo*' (Provide night-lights). It is scarcely necessary to add that the Officers of the Guard perform their duties in a befitting manner; and it is satisfactory to see how impressed even the lower officials look with their responsibility, and how all through the cold night they sleep here and there in odd corners (so as to be ready if required).

'Wonderfully sweet is the tone of the bell in the Palace Temple.' So said the Prime Minister Toku Daiji.

The Shintō Temple

Section 24. Do we not feel how exceedingly charming and beautiful it is for the virgin Princess to dwell in the holy temple far out on the wild moors? It is to be noted that she avoids such words [24] as '*Kyo*' (Buddhist sacred books) and '*Hotoke*' (Buddha), using instead '*Somegami*' (Shintō sacred books) and '*Nakago*' (the Soul).

How enchantingly lovely is a temple of the Shintō Gods! The prospect of its clump of old trees is wonderful enough in itself; but when surrounded

by a sacred fence, and when its *cleyera* trees are decorated with hangings, it is more lovely still. Very beautiful spots are Isé, Kamo, Kasuga, Hirano, Sumiyoshi, Miwa, Kibuné, Yoshida, Ōhara No, Matsu no O, and Mumé no Miya.

On the Vanity of Providing for the Future

Section 25. Life, like the eddies and rapids of Asuka River, is ever changing. Time flies, things pass away, pleasures and sorrows come and go, and what was once a fashionable neighbourhood turns into a wild uninhabited moor. Or if the houses do not alter, their inhabitants do; and, as the peaches and plums are unable to speak, with what friends [25] can we talk about the days of old? More fleeting still are the honoured remains of ancient times that our eyes have never seen.

How sad it is to see buildings like the Kyōgoku Palace and the Hōjō Temple, which were intended to be permanent, now fallen into decay! Midō Dono built them very magnificently and endowed them with great property, thinking that as his family was the Mikado's guardian it would rule the world and preserve them for all time. How could he have guessed that in any future age they could ever fall into such ruins as this? The Great Gateway and the Golden Hall remained up to recent times; but in the *shōwa* period (A.D. 1312–17) the South Gate was burnt. After that the Golden Hall fell to the ground and nobody has rebuilt it; now, all that

remains of them is the Muryōju Temple. The nine images of Buddha, 16 feet high, all very much venerated, are still standing in line ; also the tablet painted by Kōzei Dai-nagon and the door painted by Kaneyuki look as fresh as ever, a touching sight. The Hokké Hall is still there, but how long will it remain ? Of other places not even such ruins as these are left, and from the foundations alone nobody can ever be expected to know what they once were.

From all this we may learn how vain it is to make plans for the unknown future.

Regret for the Quickly Passing Years

Section 26. When we cast our thoughts back to those friends of long ago, whose hearts, like the blossoms, were to ' change and fade away ' ' ere yet shaken by the breeze ',[26a] we recall with regret each word of theirs we then heard ; and the fact that they have now all passed out of our lives seems more melancholy even than parting from those who are dead.

Ah well ! do we not ever lament when a white thread is coloured,[26b] and grieve when friends are separated at the parting of the ways ?

Among the Hundred Verses of the ex-Emperor Horikawa is this :

Mukashi mishi	It was long ago
Imo ga kakine wa	That we wooed a lovely maid
Are ni keri	In the garden here ;
Tsubana majiri no	Now the weeds and violets both
Sumire no mishite.	Mingle in uncultured growth.

Should we not feel the same at such a desolate prospect ?

On Resigning the Throne

Section 27. When the ceremony of resigning the throne takes place and the Sword, the Jewel, and the Sacred Mirror are delivered up, there indeed is infinite pathos. Did not the late Emperor (Hanazono), the spring after his resignation, sing the following verse ?

Tonomori no	All the serving men
Tomo no mi yatsuko	In attendance and on guard
Yoso nishite	Having disappeared,
Harawanu niwa ni	From my garden paths to-day
Hana zo chiri-shiku.	None have swept the petals gay.

Engrossed by the many concerns of the new reign nobody went to the ex-Emperor's Palace, which was left therefore forlorn.

By an incident such as this the hearts of men are well displayed.

On the Death of the Emperor

Section 28. Shall we not be touched, also, by the period of mourning for the death of an Emperor ? The very look of the august mortuary building, the wooden floor flush with the ground, the rush blinds with crested coarse cotton borders hung up, the plain furnishings, and everything, uniforms, swords and even sword-strings different from usual. All this is very impressive.

On Relics of the Past

Section 29. When wrapped in calm meditation, one thinks lovingly of countless incidents of the past now beyond recall.

Sometimes, when all others are at rest, to amuse myself through the long night I put in order my odds and ends; and, as I throw away the rubbish which I do not wish to be left, if I come across any writing or amusing sketches by one who is gone, I cannot help thinking of the days now passed away. Even though the writer be still alive, if they were done long ago, it is pathetic to recall the time and the occasion.

For anything which has been used long ago and still remains unchanged, even though it is not living itself, touches one deeply.

On the Death of a Friend

Section 30. Nothing is so sad as the period following a person's death.

During the forty-nine days of mourning we retire to (a shrine in) a wild mountain village or some little secluded spot hard to get at, and there with many others our hearts are thrilled by the services for the dead. The days pass all too quickly, and at the end of this very sorrowful time, none daring to speak to any one else, we speedily put away the things and prepare to disperse. But on returning to our homes there is much there to remind us anew

of our grief. 'Dear, dear! But for the sake of those who are left one must not speak of it.' To say this sort of thing in the midst of so much sorrow makes men seem even more unfeeling still.

Though he is by no means forgotten as the years and months pass by, still as has been truly said, 'Those who are gone become day by day more like strangers,'[30a] and we begin to get over the shock we have had, to talk trivialities and even to smile. The empty shell is buried amid the desolate mountains, and the grave is visited only on certain fixed days. Soon the memorial tablet covered with moss becomes buried in leaves fallen from the trees, and only the evening storm and the night moon take the trouble to ask after it.

During the life of the mourners (the dead) will be affectionately remembered, but soon all memory of him will be lost. Is it to be supposed that succeeding generations knowing him only by hearsay will grieve for him? And then, when nobody at all is left to ask about him, who will even know of his name? Men of feeling are sympathetic enough for the spring herbage which grows from year to year, but in the end the poor pine tree[30b] also sobbing in the gale lasts not for its proverbial 1,000 years, but is cut up for firewood, and the old tomb ploughed up into a field disappears, alas! altogether.

An Old Letter

Section 31. One morning after a beautiful snowfall I sent a letter to a friend's house about something I wished to say, but said nothing at all about the snow. And in his reply he wrote, 'How can I listen to a man so base that his pen in writing did not make the least reference to the snow! Your honourable way of expressing yourself I exceedingly regret.' How amusing was this answer!

Now that the writer is no more I shall never fail to recall even this little incident.

A Man of Culture

Section 32. On the twentieth day of the ninth month I was invited by a friend to go for a walk with him to view the moon till daybreak; and on the way we came to a place where he wished to call, so he knocked and was ushered in. Amid the heavy dew of the garden unspoiled by cultivation a sweet perfume stealing upon the air, which was not specially provided for us, showed me that it was a man of taste and culture who dwelt there in seclusion.

In due time my friend reappeared; but, as I was so charmed with the refinement of the place, we hid behind something and soon saw the owner push his door open a little to gaze at the moon-lit landscape. Would it not have been a pity if he had shut up

(the house) at once? And how could he possibly tell that anybody was watching him?

A slight incident like this showed that he cultivated his good taste day and night alike. But, alas! I hear that this man is just recently dead.

An Example of Critical Observation

Section 33. When the present Palace had just been completed, the skilled authorities inspected it and agreed that it was correct to the smallest detail. The day of removal was already drawing near when Genki Mon In [33] looked at it and cleverly said, 'The shape of the semicircular window in the Kan In Palace was round, and it had no rim.' So the indentations in the semicircle and the wooden border which had been put there by mistake were thereupon rectified.

The Kaikō Shell

Section 34. The *kaikō* is a kind of conch shell, quite small, and it has an operculum closing its attenuated mouth. It is found on the beach at Kanazawa in the Province of Musashi, and the country folk there call it *henatari*.

On Writing Letters

Section 35. It is a good thing to scribble letters freely even if your handwriting is poor; for it is tiresome to have to get them written by others on account of your own bad writing.

A Tactful Message

Section 36. There was a lady with whom I had long been in correspondence, but whom I had recently neglected; and, with a guilty feeling that she might feel some resentment, I knew not how to apologize. How glad and grateful I was when she sent me this message: 'I am in want of a servant, do you know of one?'

Somebody says that those with hearts like this are very lovable, as indeed they are.

On Occasional Formality

Section 37. Old friends,[37] who have for long been very intimate with me, seem on occasion to feel a certain restraint in my presence; and though there are some who say that it should not be so, yet I think it is quite correct for a man of true breeding. It is also, I imagine, right and proper for total strangers to speak sometimes with perfect freedom.

On the Vanity of Human Desires

Section 38. He who afflicts his whole life by spending it in the pursuit of riches and fame, leaving himself no leisure for quiet, is but a fool.

However great his wealth may be, he is still too poor to safeguard himself; for his money is an agent which will only buy him misfortune and call in affliction. He may 'pile up his gold even [38a] to the Great Bear', but his heirs after his death will

have great anxieties, and he will soon weary of taking delight only in rejoicing the eyes of silly people. Though his carriages are big, his horses [38b] fat, and he himself is adorned with gold and jewels, wise men will think him but a sad fool. 'Let him throw away [38c] his gold among the mountains and fling his jewels into the deepest pool,' for there is no greater simpleton than he who is blinded by money.

Some men hope that, as their fame is not buried with them, it will remain long after they are dead. But could we say that a man had excelled because he had acquired high rank and great honour? For however ignorant and foolish he is, if he comes of a good family or has good luck, he may rise to high rank and lead a life of luxury. The Wise Man (Mencius) and the Sage (Confucius), both very worthy, were themselves content with low rank; and many others also die without ever having a chance of becoming great. So that he who earnestly strives for high rank and office comes next in foolishness.

Others again aim at leaving behind them in the world the very best reputation for their capabilities and kindliness. Yet on thinking it over carefully we find that this desire for fame is in reality love of praise. Those who may praise or blame, however, will not long be alive themselves, and those who may know of them by repute will soon be gone also. Whose censure, therefore, (need you fear) and

whose commendation can you wish for ? Moreover, praise leads only to blame. Therefore to leave a good name behind one is quite profitless, and he who aims at it comes next in foolishness.

If I may add a word of advice to those who seek persistently for knowledge and crave for learning—cleverness is productive of cunning and the worldly lusts are increased by ability. Knowledge gained by study and by listening to what is taught by others is not the true wisdom. Then what can we say is wisdom ? for right and wrong are inextricably mixed together. And what can we say is goodness ? A true man is above all (standards of) wisdom, virtue, ability, or reputation. Who can properly appreciate him now, or hereafter ? Not because he hides his virtues or pretends to be foolish, but because his whole existence is altogether beyond the limits of wisdom or folly, riches or poverty.

I have already written of the pursuit of riches and fame with an infatuated mind. Not only these but all things are profitless ; not worth speaking of, not worth wishing for.

Three Maxims by the Rev. Hōnen

Section 39. A certain man once said to the Rev. Hōnen,[39] ' As I am often attacked while at prayer by sleepiness, I find that I am remiss in my religious devotions ; what should I do to put a stop to this hindrance ? ' And he was answered by the very

excellent advice, ' Fail not to pray as long as your eyes are awake.'

On another occasion he was told, ' If you set your mind upon entering Paradise, you will attain it ; but if not, you will not.' And this is another estimable saying.

And again, ' If you continue to pray, even though harassed by doubts, you will attain Paradise,' which is also an excellent maxim.

A Rustic Maiden

Section 40. In the Province of Inaba the daughter of a certain lay-priest was much sought after by many men, for she was noted for her beauty. But the damsel [40] ate nothing but chestnuts, never touching any kind of rice, and her parents refused their consent, saying that a girl so different from others ought not to look at any man.

An Incident at a Horse-Race

Section 41. On the fifth day of the fifth month while I was watching the horse-race at Kamo, the rabble got in front of the carriages, and, as it was impossible to see, we all got out to make our way to the fence ; but the crowd was so great we could not manage to push through. Just at that moment I noticed a priest who had climbed up into a lilac tree opposite and was seated carelessly in a fork of the branches. He was painfully dozing off as he clung to his perch, and again and again just awoke

as he was about to fall. The people seeing this mocked and jeered at him, saying, 'There is the biggest fool in the world, to sleep like that with an easy mind on such a dangerous branch!' A sudden thought came into my mind and I said, 'Are not we also, even at this moment, on the verge of eternity? Yet unmindful of this we are spending the day in sight-seeing. If he is foolish, we are still more so.' On this all the people in front agreed, 'That is indeed true! we are exceedingly foolish'; and looking back they made room for us and invited us to come forward, saying, 'Please step this way.'

Anybody might have thought of this kind of moralizing, but to hear it so unexpectedly at that moment cut them to the heart. Men are not made of wood or stone, and they are therefore on occasion not unmoved by this sort of remark.

The Sickness of Archdeacon Gyōga

Section 42. Archdeacon Gyōga, the son of General Karabashi, was a priest and a Buddhist teacher.

When he was well advanced in years, he was taken ill by the rising of his humours, and the centre of his nose was obstructed, so that he drew his breath with difficulty. He tried many remedies, but only grew worse, and his eyes, eyebrows, and forehead swelled up all in one to such an extent that he was unable to see. He looked simply terrible, as if he wore the mask of a *Ni-no-mai* dancer; or like a devil with eyes set at the top of its head, and whose face

is nothing but nose ; so that after that he could no longer be seen, even by the people of the temple.

He lived thus for a whole year in seclusion, and becoming worse and worse he at last died. What a terrible disease was that !

A Cultivated Man at Home

Section 43. It was the end of spring ; the sky was calm and lovely, and at a charming house hidden far back in a grove of old trees it would have been hard indeed for me to pass by without noticing the withered blossoms scattered over the garden. As I entered, I noticed that on the south side the lattice shutters were all let down, so that the place looked deserted ; but on the east the door was half open, and I saw through a tear in the bamboo blind a man of well-bred appearance, perfectly self-possessed, though only some twenty years of age, refined and composed, with a book spread open on the table before him.

Now, who could this be ? How I wished I could find out !

On Refinement even in the Country

Section 44. Streaming [44] in through an exquisite bamboo door the moonlight shone upon a very young man ; and though it did not show him clearly, yet from his handsome hunting jacket and dark-coloured trousers he was evidently no ordinary person. With a little child as his sole companion he then

wandered away along the narrow paths of far away fields, getting soaked in the dew upon the rice leaves, and amused himself by playing a flute too beautifully for words, little thinking that there was anybody within hearing to appreciate it. Wondering where he was going, I followed him, and he stopped playing as he entered a temple gate at the foot of the hills. A carriage was to be seen standing in the rack, and this touch of gentility caught my eye more than it would have done had it been in the Capital. A servant whom I asked said, ' This is the occasion when some member of the Imperial Family is to attend a Buddhist service.'

Priests were passing to and fro in the holy temple, and the odour of incense wafted by the chilly evening breeze pierced me through and through. The faint breath of perfume caused by a lady-in-waiting as she passed along the verandah of the temple from the Imperial Apartments and the modest way in which she walked showed a refinement one would hardly have expected in a mountain village shut off from the eye of man.

It was autumn, and the moor was growing wild, covered with unusually heavy dew; while the droning of insects and the gurgling of the garden stream sounded peaceful. It was hard to say definitely whether the moon was clear or cloudy, for the clouds seemed to be driven across the sky far more quickly than in the Capital.

An Unworthy Prelate

Section 45. Bishop Ryōgaku, the elder brother of Kinyo no Nii, is reputed to have been a very ill-tempered man.

Near his temple was a large nettle tree, and the people accordingly called him ' Bishop Nettle '. He had the tree cut down, so that he might no longer be called by that name ; but, as the roots were still there, they called him ' Bishop Tree-stump '. This made him more angry than ever, and he had the stump dug up and thrown away. But, as it left a large hole (which filled with water), he was called ' Bishop Dug-out-pond '.

A Worthy Priest

Section 46. There was once a priest who lived near Yanagi Wara who was nicknamed ' the Right Reverend Highwayman '. But in this case it was because he was so often encountered by highwaymen that he got his name.

A Faithful Nurse

Section 47. A certain man who was on pilgrimage to Kiyomizu was travelling in company with an aged nun, who kept saying, ' *Kusamé, kusamé,*' as she walked along. He therefore asked, ' Why does your Reverend Ladyship say that ? ' but she gave him no reply. As she still continued to say it, he asked again and again, till she began to get angry

and replied, 'They say that any one who begins to sneeze may die, if it is not charmed away by saying this; and as I am the nurse of my young master who is at present on Mount Hiei, I say it for fear he may even now be sneezing.'

What an excellent motive, therefore, was hers!

A Conscientious Librarian

Section 48. Mitsuchika no Kyō, whose duty it was to superintend the ceremony of reading the sacred books to the ex-Emperor, was once summoned to His Majesty's presence, where a repast was provided of which he was invited to partake. When about to retire, he put his remains of uneaten food behind the screen. The ladies-in-waiting said to each other, 'Ah, how untidy! Who is going to clear that away?' But this action of the learned gentleman was highly praised [48] by His Majesty as most right and proper.

On Impending Death

Section 49. 'Do not wait for on-coming [49] old age to begin setting out upon the Way. Most of the ancient tombs are those of young people.'

When you are unexpectedly taken ill and (realize that you) must now leave this world, you begin to feel remorse for what is past and gone. And when I say 'remorse', I mean nothing but this—regret for what you have done in your past life, the hesitation where action should have been taken at once,

and the precipitation where a little delay would have been better. But by that time of what use will your regrets be ?

One should keep steadfastly in mind, therefore, that the body is hastening on to dissolution, and never lose sight of this even for a moment. And if you do this, will not the impurity of this life begin to clear and the heart become more virtuous while diligently following the Way of Buddha ?

It is recorded in the *Zenrin no Jū-in* that there was once a wise man of old, who, when people came to ask him of business matters concerning themselves and others, made answer, ' I am at the moment engaged in a business matter which will brook no delay, as it may become critical at any moment.' And stopping his ears he prayed, until at last he attained paradise.

Again, another sage, called Shinkai, being firmly convinced that this life is but a transient one, spent all his days without intermission crouched down upon his knees in silent prayer.

A Woman who Turned into a Devil

Section 50. It is said that during the *ōchō* period (A.D. 1311–12) a man came up to the Capital from Isé Province, bringing with him a woman who had turned into a devil. For some twenty days from then the people of the city and Shirakawa were beguiled out each day to see this devil ; for report said, ' Yesterday it was at the Saion Temple ! to-day

it may go to the Palace ! and now it is somewhere over there ! ' Nobody said he had actually seen it, and nobody said it was all a fabrication, but both upper and lower classes talked of nothing else.

Just about that time I chanced to be going from Higashi-yama to the vicinity of the Agu Temple, and everybody above the Fourth Avenue was hurrying northward, all shouting together that the devil was at the corner of the First Avenue and Muro Street. As I looked from Imadé-gawa all about the Palace frontage was so crowded that the traffic was entirely stopped. Thinking there must surely be some visible pretext for this, I sent a man to see, but he found nothing of any moment.

The commotion continued till the evening, and in the end strife broke out and some foolish things were done. About this time also it chanced that several people fell ill for two or three days, which was affirmed to be a sure proof that this devil had been working mischief.

A Defective Water-wheel

Section 51. A farmer of Ōi was ordered to arrange a water-supply from the Ōi River for the pond of the Kameyama Palace ; so he constructed a water-wheel. He spent much money and worked hard for several days at it, but there was something wrong with it and it would not go round. He tried all sorts of alterations, but as it still would not revolve he had at last to give it up. Thereupon a villager

from [51] Uji was sent for, who easily fastened it and put it right, so that it revolved as it should have done and delivered the water satisfactorily.

It is best in every case to employ those who are proficient at the business.

A Pilgrim's Mistake

Section 52. In the Ninna Temple was a priest who had never worshipped at Iwashimizu, though he was then an old man ; so once, when he felt sad at heart about it, he resolved to walk thither on pilgrimage all alone. He prayed at the Temple of Paradise and at the Kōra shrines, and thinking that they were all he turned [52] back home again.

Then, meeting a bystander, he said, ' I have at last accomplished what I have wished to do for many a year, and the grandeur of the temple surpassed even what I had heard ! By the way, each pilgrim, I noticed, climbed the hill for some reason or other. I felt tempted to do the same ; but, as my only object was to worship the Gods, I did not try to see the mountain also.'

Thus even in small matters it is best to have an experienced guide.

The Priests' Wine Party

Section 53. Now the priests of this same Ninna Temple (gave a feast) to bid farewell to a boy who was about to enter the priesthood. The whole company in playful mood became intoxicated, and (the

boy) in an excess of jollity seized a three-legged pot which was standing near, put it on his head, and in spite of being half suffocated he flattened his nose, forced it down over his face, and began to dance, to the infinite amusement of the entire assembly.

After a little, when the music was over, he tried to pull it off, but found that he could not manage it. The wine party came to their senses and were much puzzled what to do. They tried various expedients and twisted it round his head till the blood came; but the only result was that (his face) swelled and swelled, so that he could hardly breathe. They then tried to break it, but it was not an easy thing to do. The noise must have been terrible for him, but it was all in vain. So, as there was nothing else to do, they threw a veil over the three legs of the pot, took him by the hand, gave him a stick, and led him to the house of a doctor in the Capital; but there was no end to the wonder of the people they met on the road. How strange he must have looked, as he rushed into the doctor's house and stood there! And moreover when he spoke, the sound of his muffled voice could not be heard.

(The doctor) said, 'No case of this kind is to be found in my books, and there is no recognized treatment for it'; so they returned once more to the Ninna Temple. But I am afraid he could not hear the cries and lamentations of his friends and of his poor old mother who gathered around his pillow.

While this was going on somebody said, 'If only

(The boy) in an excess of jollity seized a three-legged pot which was standing near, put it on his head, . . . and began to dance.

his nose and ears are sacrificed, his life at least may be saved; so let us just pull with all our might.' Some ends of straw were pushed in all round to keep off the metal, and in pulling they nearly tore his head off, but managed to set him free, though his nose and ears were entirely scraped away.

Saved thus from the very brink of death, he was an invalid for long after.

The Priests' Picnic

Section 54. At Omuro [54a] there lived a worthy acolyte, and the priests planned among themselves to invite him out for a picnic. They consulted with those of their number who were especially clever at entertaining, and accordingly carefully prepared a box of delicious food, which they packed in a suitable receptacle and buried in the scattered autumn leaves at a well-chosen spot on Mount Narabi. They then returned to the temple pretending to know nothing at all about it, and persuaded the boy to come out with them.

With happy minds they played about here and there; then, sitting down in a row upon a carpet of moss, they said, 'Oh, how very tired we are! Would there were somebody here kind enough to burn the crimson [54b] leaves for us (i.e. provide refreshment). But let us see if we priests can get an answer to prayer.' Discussing it together thus they turned to the foot of the tree where (the box) had been buried. With solemn demeanour they told their beads and

tied the most extravagant magic finger knots; but, when they swept aside the fallen leaves, not the least vestige of it was to be seen.

Thinking that they might possibly have mistaken the place, there was no spot that they did not dig; but, though they scratched up the whole hillside, it was not there. Somebody must have seen them burying it and have stolen it while they were on their way back to the temple. So the priests with nothing to say for themselves returned home again, quarrelling disagreeably and very angry.

It is certainly a mistake to try to be too clever.

On Building a House

Section 55. When building a house, it should be designed to suit the summer. In winter one can live anywhere, but in the hot weather an uncomfortable house is indeed trying.

There is no coolness in a deep pool, a shallow running stream is far cooler; and, in order to get a little light, a horizontal sliding door will open wider than a lifting shutter. But a high ceiling would make the winter seem colder and the lamp give but little light.

Before finishing, it is generally admitted that a spare room will add to one's comfort; it will be found useful for many purposes.

On Correct Style in Conversation

Section 56. On meeting a friend whom you have not seen for a long time, it is irritating to find that he can talk of nothing but his own endless affairs. Should there not be some little reserve or constraint between those who have not seen each other for some time, even though they had previously been on very intimate terms ?

There is ever a certain peculiarity in the talk of those of low degree ; when one meets them even for a moment, they are so anxious to relate some fantastic tale or other that they get quite out of breath. When a gentleman speaks, though he addresses himself to only one friend among many standing by, all are anxious to hear him ; but when an uncultured man, regardless of who may be present, pushes forward and narrates some incident, professing to have seen it himself, the whole company smile contemptuously, for this is very improper behaviour.

One man will be not over much amused by a witty remark, while another will laugh freely at what is really not clever at all, and from this their different characters may be judged.

But as to whether a man's style is good or not, it is inadvisable to take one's own feelings as a standard and to say that a cultivated man would decide so and so.

On the Conversation of Amateurs

Section 57. When talking of poetry I do not like to hear a man declaiming (his own) bad verses. One who really knows something of the art never does this, even if he considers them good. It is always disagreeable and pitiful to hear a man talk upon a subject with which he is not familiar.

On Retiring from the World

Section 58. Some people maintain, 'If only the heart is truly religious it matters not where you reside; for it is not difficult to pray for the next life, even if you dwell with your wife and family and mix with other men.' But those who say this are utterly ignorant of the future state.

The truth is, if a man is really convinced that the world is but transient and honestly wishes to be rid of this fleeting existence, how can he take pleasure in serving his lord day and night, or be fearless in caring for his family? The heart distracted by worldly ties is liable to change, and it is hard therefore to follow the Way without the tranquillity (of solitude).

We have not indeed as many opportunities now as had those of former days; for we cannot go out into the wild forests and win salvation by fasting and braving the tempests. And this being impossible, how can we help naturally falling back upon the lusts and desires of the world? It may therefore

be objected, ' If it is fruitless to turn away (from the world), why should one give it up at all ? ' But this is utter nonsense. For indeed when one has once wearied of this life and has set out upon the Way, even if he has still some desires, there is no comparison between his condition and the great cupidity of a man of the world. With a quilt of paper, clothing of hemp, a single bowl of food stored up, and some vegetable soup, he will have little need of money. His wants are but scanty, his heart will quickly be satisfied, and if some are ashamed of their cloth the majority abstain from evil and tend to draw near to goodness.

As we are born human beings, we should in return at any cost shun worldly desires. For if we devote all our energies to nothing but selfish greed, and do not strive to gain salvation, what difference will there be between us and all the lower animals ?

On the Peril of Procrastination

Section 59. A man who sets his heart upon the great issue (i.e. the next life) cannot also succeed in his worldly business of which he thinks so much ; and though the latter is hard to leave he should just cast it aside.

He thinks, ' If I do not first settle this matter and arrange about that, people will laugh at me. I have for years been providing for the future, I can afford time just to do this, there is no need for me to act precipitately.' But if that is the way he reasons,

more and more worldly engagements will accumulate, he will be occupied with endless business of all kinds, and the appointed day (to retire) will never come at all. Taking mankind in general, those who have little strength of character mostly spend their whole lives thus.

Will a man who is fleeing from a fire in the next house say, 'I can wait a little longer?' If he can save himself, he throws away his money and without a thought of the dishonour makes good his escape. Does his life's end await a man's convenience? Oncoming death is more difficult to escape from than the swiftly punishing fire and water; and when that time comes, though they are hard to forsake, will he not have to leave his old parents, his tender children, the favour of his lord and the goodwill of his fellow men?

An Eccentric Archdeacon

Section 60. Archdeacon Jōshin of the Shinjō Temple (attached to the Ninna Temple) was much respected for his wisdom. He was fond of yams, and ate great quantities of them; even when he sat down to preach he had a large basin piled up close by, and kept eating them while he was preaching his sermon. Whenever he fell ill, he would shut himself up for a week or two by way of treatment, and picking out as many good yams as he wished he would eat more than ever, which cured all his ailments.

He never gave any to others, but ate them all himself. He was very poor, but his old teacher, when on the point of death, left him 200 *kwan* of cash and also a shrine. He sold the latter for 100 *kwan*, and put aside nearly the whole 300 *kwan* [60a] as yam money, which he entrusted to the care of a man who lived in the Capital. Each time that he drew 10 *kwan* he never failed to send for a considerable quantity of yams, spending his money on nothing else, so that ere long the whole sum vanished away; and the people said, 'A poor body, who having acquired such a sum as 300 *kwan* spends it in this way, must indeed be wonderfully religious.'

This archdeacon once called a certain priest whom he met a '*Shiro ururi*'.[60b] Somebody then asked him, 'What is that?' And he replied, 'I do not know what it is, myself; but, if there is any such thing at all, it must resemble the face of that priest!'

Now the archdeacon was very handsome, of enormous strength, a big eater, and he excelled others in writing, scholarship, and eloquence. He was a shining light of his sect, and highly respected in his parish; yet he was so unconventional that he thought little of the world, ever maintained his own freedom of opinion, and refused to follow the lead of others.

When on his parochial visits he partook of a meal, he never waited for the rest of the company to be served, but as soon as he had been waited upon he immediately began to eat by himself; and when

he was ready to go home, he at once got up and went off all alone. I do not think he took regular dinner and supper like other men; when he wished to eat he ate, whether at dead of night or at break of day; and when he wished to sleep he retired to rest, even at midday, whatever was happening and heedless of what people might say. Any night when he awoke or was unable to sleep, with an undefiled heart he would walk up and down whistling. Though all this was very unusual people did not dislike him, but overlooked his many eccentricities. Was it not because of his great force of character?

An Old Superstition

Section 61. (Omitted as unsuitable for English translation.)

A Little Girl's Verse

Section 62. When the Princess Ensei[62a] was a little girl, she requested somebody who was going to Court to give (her father) this verse as a message from her:

Futatsu moji	A letter of two strokes,
Ushi no tsuno moji	One that 's like a bullock's horn,
Sugu na moji	One that 's nearly straight,
Yugami moji to zo	And a bent one—testify
Kimi wa oboyuru.	How I love Your Majesty!

And thus she intimated that she thought he was 'a darling'.[62b]

An Inauspicious Custom

Section 63. The priest's custom of having a guard of soldiers present during holy week [63] is a very unnecessary precaution, which dates from a certain former occasion when some thieves were discovered. If the general aspect of this ceremony may be taken as an omen for the whole year, it does not look very peaceable to employ soldiers in connexion with it.

On Official Carriages

Section 64. Somebody says that the right to ride in a five-cord [64] carriage is certainly not a personal one; but that it depends upon his position in the world, and a man may ride in one when he has arrived at the highest rank and office.

On Noblemen's Caps

Section 65. Somebody says that now the noble's cap is worn much higher than it was in the days of old. And so those who possess old hat-cases lengthen the sides, in order to make use of them.

A Ceremonial Gift of Game and Flowers

Section 66. The Regent Okamoto once ordered his falconer, Shimotsukenu no Takekatsu, to deliver a brace of birds (pheasants) attached to a branch of blossoming red plum. But the latter replied, 'I am afraid I really cannot bring myself to attach birds to blossoms; nor can I think of hanging a brace of them upon a single branch.' The butler

was thereupon summoned, and, after many others had also been consulted, a fresh order was given to Takekatsu: 'Well then, deliver it fastened in the way you think best.' He accordingly presented one bird attached to a branch on which there was not a single blossom.

Takekatsu explained (the correct procedure) thus: 'The bird should be fastened only on to a branch of brushwood, or to a plum branch of which the blossoms are either not yet open or have scattered; or you may attach it to a branch of pine. With a drawn sword the branch should be cut sixty or seventy inches long, trimmed half an inch at the end, and the bird should be fastened to the middle; it should hang from one twig with its feet upon another. Also it should be tied in both places by split wistaria, which should be cut as long as the longest wing feathers of the bird and twisted round like a cow's horn. On the morning after the first snow has fallen, with the branch upon his shoulder the man should go forth from the side door in a ceremonial manner, stepping on the pavement stones, so as not to leave footprints in the snow; and, scattering a little down from the bird's back, he should lean (the branch) against the balustrade of the double-gabled palace. If a gift (generally a garment) is offered to him, he should put it on his shoulder, make obeisance, and withdraw. And even though the first snow of the year may have fallen, if it be deep enough to cover his sandal-

strings, he should not go at all. Scattering the down from the back,' he added, ' is to show that the bird has been struck down while hawking, for a hawk always strikes on the back.'

Now I know not why a bird should not be attached to a blossoming (branch). I see from the *Isé Monogatari* that in the ninth month a pheasant was presented fastened to a branch of artificial plum blossoms with these lines : [66]

Kimi ga tame ni to	Though 'tis not the time of year
Oru hana wa	When the blossoms blow,
Toki shi mo wakanu,	I have picked a flower for thee,

so the use of artificial flowers at all events seems to be not improper.

The Iwamoto and Hashimoto Temples

Section 67. The Iwamoto and Hashimoto temples at Kamo (are dedicated to) Narihira and Sanekata [67a] respectively.

I went there one year to worship ; and, as one never knows (which is which), I called out to stop a venerable chief priest who was passing by, and asked him. He replied, ' It is Sanekata's shrine whose stream for washing the hands reflects your (soul's) image also ; and this water, as all may see, is quite close to Hashimoto Temple. The priest of Yoshimizu wrote :

Tsuki wo mede	Gazing at the flowers,
Hana wo nagameshi	Fascinated by the moon,
Inishie no	Gentle and refined ;
Yasashiki hito wa	Here, upon this spot, 'tis told
Koko ni Ariwara	Ariwara lived of old,

and I have heard that he composed it in honour of Iwamoto Temple ; but I am sure you will be much better informed on the subject than I am.' Now, was not that a very humble and charming way of giving me the information ?

(The Empress) Konoe [67b] of the Imadé River Palace, whose poems are to be found in many collections, often in her youth composed a set of a hundred verses, which she dedicated to these two temples, writing them with (ink made from) the water that is in front of them. There are in truth many verses of hers which people quote with the highest praise ; for in writing and in composing poetry she greatly excelled.

Toasted Radishes

Section 68. In Tsukushi there was a certain Governor, who for many a year used to eat a couple of toasted radishes each morning as an excellent specific for all kinds of ailments.

Once the enemy, choosing a time when there were no troops in the official Residence, came on to the attack and surrounded it. But a couple of warriors came out of the building, who heedless of their own lives fought bravely and drove them all back again. Thinking this very remarkable (the Governor) said, ' By rights there should have been nobody here ; what men are you who have fought like this ? ' And they replied, ' We are the radishes which you have

so trustfully eaten morning after morning for years past' ; and then they vanished.

Thus, if only you have perfect faith in anything, you will gain your reward.

Boiled Beans

Section 69. The priest of Shosha, having acquired merit by deep study of the *Hokké* scriptures, was admittedly a man undefiled in all the six [69] senses.

Once, having entered an inn while on a journey, he heard the bubbling sound of some beans being boiled over a fire made of the burning bean-pods. The beans seemed to be saying, 'As you are so closely related to us, do you not think it cruel to boil us in this horrible fashion ?' And the crackling of the burning bean-pods was heard in reply, 'Do you imagine we are doing it of our own free will ? To be burned is exceedingly painful for us also ; but we are quite powerless in the matter ; please, therefore, do not blame us.'

On Preparation for Emergencies

Section 70. At the Seisho Temple games in the *genō* period (A.D. 1319–21) the lute Genshō [70] could not be found, and so Kikutei no Otodo took his seat intending to play upon the lute Bokuba instead. He at once began to feel for the bridges of the instrument, and found that one of them had fallen down ; he therefore fastened it with some paste which he had brought in his bosom, and it thoroughly

dried before the presentation of the offerings was over.

A lady-in-waiting, having some grudge against him, and seeing it as she passed by, had loosened (the bridge) and then set it up again as it was before !

On Phantasy

Section 71. On hearing a man's name I at once fancy in imagination what he may be like ; but when I see him, his face is never what I had expected it to be. On hearing a story of the days of old my thoughts turn from that period to the houses of people of the present day, and from the men whom I see around me I picture what the people then must have been like. Do others also have fancies such as these ?

Again, at the moment when something is said or at some sight I see, or some sensation I have, I feel that I have experienced it once long ago ; though when it was I cannot tell. I wonder if it is really only I who have such feelings ?

On Superabundance

Section 72. It is in bad taste to have too much furniture in your home, too many pens at your inkstone, too many Buddhas in the holy chamber, too many rocks, plants, and trees in your garden, too many sons and grandsons in your house, to be too diffuse when you meet any one, or to use too many words in your written prayers. But there

is nothing unseemly in putting many books on your wheeling bookstand, or much dust upon the dust-heap.

On Exaggeration and Untruth

Section 73. As the bare truth is often of little interest, the traditions handed down in the world are generally quite inaccurate. People exaggerate what actually happens to make it convincing, and, as the veil of passing years and months intervenes, they tend more than ever to tell the tale as they will; then, as it is preserved in writing by the pen, it is soon established as truth.

In speaking of the greatness of a master in any art, a perverse man who is ignorant of the subject will carelessly praise him to excess, as if he were a god; but one who is himself an adept will get not at all enthusiastic (over his skill). In fact whatever we actually see ever proves to be quite different from the accounts we had heard of it.

Idle chatter which passes from mouth to mouth careless of whether it be eventually disproved or not is soon found to be unreliable. Again, when a man repeats something which he knows well to be untrue, at the same time twitching his nose,[73] then the lie is not his (but somebody else's). But when he seriously pretends that he does not know the exact details and may be inaccurate here and there, and then tells a story of much accumulated gossip—a lie such as that is the worst of all. One does not,

however, much mind an untruth which is told to save one's honour.

It is useless for one person to refute a falsehood which entertains everybody; yet, if you continue to listen to it (without contradicting), you become a witness to it, and thereby it becomes more and more recognized as truth. There are, as a matter of fact, many misstatements current in life; and, if you remember that such things are usual and every-day occurrences, you will not often err.

The stories which the lower classes tell are intended only to tickle the ear, but a gentleman never tells extravagant tales.

In spite of all this, however, one must not always be sceptical of such things as the beneficence of the Buddhist and Shintō Gods and the Lives of the Saints. It would be absurd to give credence to all the common fallacies, but yet it does no good to say, 'Oh, that is impossible!' So treat them generally as if they were true, but do not altogether believe them, and do not cast ridicule upon them by expressing your incredulity.

On the Vanity of Worldly Desires

Section 74. Why is it that we are all crowded together like ants, high and low, old and young, hurrying east and west, rushing north and south, going abroad and returning home, sleeping at night and waking again at break of day? It is because

we are ever ceaselessly striving to attain for ourselves longer life and more money.

You may pamper your body as you will, but what can you expect at the appointed time save old age and death? Swiftly they approach and do not delay their coming even for a moment. How, therefore, can you enjoy any pleasure while awaiting them?

He who has wandered astray has no fears; for deep in the pursuit of fame and riches he fails to realize that his end is near. The fool, on the other hand, grieves heavily over it; for he longs for things to go on the same for ever, and knows not that change is the law of nature.

On the Secluded Life

Section 75. How can a man ever find it wearisome to live at leisure? Free from surrounding cares, it is good merely to be alone.

If you lead the life of a man of the world, your heart is captured by its defilement and you are easily led astray. Mixing with others you are influenced by their worldly conversation and lose your own individuality; for you make merry with one and quarrel with another, one moment you feel anger and the next delight, so vacillating are your impulses. Your powers of discrimination grow confused with endless business transactions; and, intoxicated with delusions in a kind of drunken dream, you hurry hither and thither almost delirious

and forgetful of everything else. And thus is it with all men.

To my mind, even though you remain ignorant of the true Way, yet, if separated from the influence of the world you spend your life in tranquillity, and if your heart untroubled by business is at ease, you will for the time being be happy. It is written in the *Maka Shikwan*, 'Sever all connexion with earning a living, human affairs, social accomplishments, and book learning.'

On Priests and Society

Section 76. When there is sorrow or rejoicing among the fashionable society set and many go to tender their condolences or congratulations, it seems to me that a wise priest should not stop and offer to join the company. He may have some good reason for doing so, but all the same a priest should hold himself rather aloof from others.

On Priests and Worldly Conversation

Section 77. With reference to those topics which nowadays are discussed by men of the world, it is not seemly that those who ought not to interfere should join in the conversation, though possibly they may be quite competent to do so. Still worse is it for a wise priest who dwells apart to question worldly people as if for his own information, till he learns so much that one wonders where he heard it all, and then to proceed to scatter it broadcast.

Against Modern Phraseology

Section 78. Again, do not encourage the use of the novel words and expressions of the present age. He is worthy of esteem who knows only the old-world phraseology. When a new-comer is present, those who are familiar with the names and expressions which they are accustomed to use among themselves merely exchange a few hints, glances, or smiles, which the stranger cannot understand; but those who behave thus are certainly uneducated and wanting in polish.

On Becoming Modesty

Section 79. In anything whatsoever it is best not to be too forward. Does a wise man proudly tell all that he knows? A man from the country, on the contrary, is ever ready and willing to answer any question as if he knew all about everything. Possibly there may be some among the latter who can put the world to shame, but the exhibition of such self-pride is very unbecoming. When a subject is under discussion on which one is an expert, it is certainly best to be slow in giving an opinion, and not to speak at all unless asked a question.

Against Discontent

Section 80. Every one of us yearns for that which is totally unconnected with his natural vocation. The priest would live the life of a soldier, and the warriors of the eastern provinces, though

they know not how to draw a bow, are well informed about Buddhism and delight in musical instruments and capping verses. To behave thus, however, is more contemptible than mere incompetence in one's own profession.

It is not only the priests; for every one, upper classes, nobles, and the highest officials alike, crave for the warrior's life. But, though you fight a hundred battles and win a hundred victories, it is hard to establish a reputation for martial courage; for there is nobody who may not be called a hero, if he by the help of good fortune crushes his enemies. When your troops are exterminated and your arrows exhausted, then not to surrender to the foe followed by an easy death is the way to show your true worth for the first time. But while still alive you should not boast of your valorous deeds.

All such doings, however, are far from true morality and akin to the birds and beasts; and, if your family are not hereditary soldiers, no good can come of longing to be one.

On the Indications of Vulgarity

Section 81. From the pictures and writing upon his folding and sliding screens which are stiffly painted by the brush and badly written, one may learn how uncultured the master of the house must be; and from his furniture generally, one may judge how inferior is his taste. It is quite unnecessary to have so many costly objects; and further, for fear

they may be damaged he perversely loves to add superfluous (coverings) to make them look still more valuable; thereby displaying his unrefined and unbecoming taste.

Things which bear the marks of antiquity, which are not too ostentatious and not costly, but which are of good quality are the best.

Against Perfection and Uniformity

Section 82. Some affirm that it is a pity to use thin silk for binding books, as it is so soon damaged; but Tona [82a] says, 'Thin silk (book covers) frayed at the top and the bottom, and mother-of-pearl inlaid picture rollers from which the shell has dropped out are the best'; is not that a charming sentiment? Some affirm that a set of books which is not bound uniformly is unsightly; but Archdeacon Kōyū [82a] says, 'Things which are made all exactly the same are doubtless the work of those who have but little taste; 'tis better to have dissimilarity'; and he is certainly right.

Generally speaking, uniformity in anything at all is bad; it is better to leave a little imperfection, and thereby your life (being more natural) will be prolonged. There are some who say that when a palace is being built, you should never fail to leave one little piece [82b] of it uncompleted. There are some chapters wanting also in both the Buddhist and Confucian books written by the wise men of old.

Against Boundless Ambition

Section 83. What prevented the lay priest Chikurin In,[83a] who was a Sa-daijin, from being promoted to the rank of Prime Minister? He simply said, 'It is not a prize that I wish for; I intend to stop at my present rank', and entered the church. But Dō In,[83b] who was also a Sa-daijin, was so impressed with this, that he too gave up all desire of becoming Premier.

They say that the dragon who has reached the heavens fears (a fall). The moon when full begins to wane; where there has been increase there is bound to be decrease; and in every case he who has reached the very front soon gets a set-back.

The Homesickness of Hōken Sanzō

Section 84. After Hōken Sanzō[84a] had crossed the sea to India, he used to get homesick at the sight of a fan from his native land (China), and if ever he lay down unwell he would beg for some Chinese rice. When people heard this they said, 'For such a man as that to behave so in a foreign land showed a terribly weak heart'. But Archdeacon Kōyū[82a] says, 'How exceedingly tender-hearted Sanzō must have been!' Is not that a kindly thing to say? And not what one would have expected[84b] from a priest.

On Deceit

Section 85. The heart of man being imperfect, lies and deceit are not unknown to it. But that is no reason for one (to say) that no man has a natural tendency to honesty. For though he be not perfect himself, he may often envy an upright man when he chances to meet one.

The very foolish, however, are sometimes so vindictive towards a virtuous man, that they make this false accusation against him : ' He will never take a reasonable profit if he can get a bigger one, and he thinks nothing of a lie if only he can increase his credit.' Well we know that it is because of their discordant hearts that these persons talk so absurdly, but they are too stupid ever to change their nature ; and it is really they who will not hesitate to cheat, if thereby they can gain a little advantage for themselves.

Never imitate the foolish man, even for a moment (in fun). He who rushes along the high road like a madman at once becomes a madman ; he who murders a man like a criminal becomes a criminal ; he who can run as fast as the horse Ki [85] is as good as the horse Ki ; and he who takes Shun [85] as his model becomes one of Shun's disciples. If therefore even an impostor affects virtue, he will at least be called an upright man.

A Gentle Rebuke to Pride

Section 86. Koretsugu Chū-nagon was a man rich in poetical talent, who devoted his whole life to constant study of Buddhist books. It is related that once when he was lodging with Bishop Eni, 'the Priest of the Temple,' [86] just after Mii-dera had been burned down in the *bumpō* period (1317–19), he met the prelate and said, 'Your Reverence is proudly known as "the Priest of the Temple", but now that there is no temple we shall have to call you only "the Priest".' A very clever *mot.*

A Drunken Groom

Section 87. One should always be careful about giving *saké* to the lower orders.

A man who lived at Uji had a brother-in-law named Gukaku Bō, an enlightened hermit priest of the Capital, who often came to have a friendly chat with him. He once sent a horse to fetch (the priest), and the latter said, 'First let the groom have a drink, for he has indeed come a long distance.' [87] So some *saké* was sent out, and he drank again and again in long gulps.

As the man was wearing a sword and seemed a brave fellow, (Gukaku Bō) thought that he could trust him and took him with him on the journey. When they got to Kobata, they met a company of Nara priests armed like soldiers, and the groom confronting them said, 'You have no business here

in the midst of the mountains now that the sun has set,—halt!' As he drew his sword, the others all drew theirs also and fitted their arrows; but Gukaku Bō, rubbing his hands apologetically said, 'The man is drunk and out of his mind; pray, forgive him'. So the others all laughed and went on their way.

But the fellow turned on Gukaku Bō and angrily cried, 'Your Reverence has done a regrettable thing. It is not I who am drunk. I was about to achieve a valorous feat, and you have made my drawn sword useless!' And he fell upon him, cutting and slashing recklessly.

(The priest) thereupon shouted 'Robbers!' which aroused the country-folk and they came trooping out. The man cried, 'I am the robber!' and ran at them slashing about (with his sword); but the others overpowered him, knocked him down and securely bound him.

Meanwhile the horse dripping with blood had galloped off home along the high road to Uji. (Its owner) at the awful sight sent some men running, who after a search found Gukaku Bō lying groaning on Kuchinashi Moor and carried him back on their shoulders. His life was with difficulty saved, and being badly wounded in the loin he was left a cripple for the rest of his days.

A Very Rare Book

Section 88. There was a man who had a copy of the *Wakan Rōeishū*, which was reputed to have been transcribed by Ono no Dōfū.[88] Somebody said to him, 'Though it has been inherited by you as such, yet for a book which was compiled by Shijō Dai-nagon[88] to have been transcribed by Dōfū would be an anachronism and therefore it must be of doubtful authenticity'. But he replied, 'For that very reason it is the rarest thing in the world!' and he treasured it more than ever.

The Goblin Cat

Section 89. Some say, 'In the heart of the mountains live what are called goblin cats, which devour men'; while others say, 'Even in those parts of the country where there are no mountains men are sometimes seized by a goblin cat, which has grown into this from an ordinary cat'.

Now there was a certain priest with some such name as Amida Butsu, who was fond of capping verses and who lived near the Gyōgwan Temple. He had heard all about this, and had made up his mind that a person who went for a walk by himself should be on his guard. Once when he had been capping verses in a certain place late at night, he was returning home all alone by the side of a stream, when this goblin cat he had heard so much about, without a shadow of doubt, suddenly appeared at

His legs gave way under him, and he fell headlong into the stream.

his feet, and at once began scratching and clawing him and biting his neck.

All his courage and valour deserted him, he had no strength left to beat it off, his legs gave way under him, and he fell headlong into the stream. 'Help! the goblin cat! the goblin cat!' he shouted; and the people running out from the houses with lighted torches found that it was their familiar neighbour, the priest.

'Oh! Ah!' They clung to him and pulled him out of the midst of the stream; but a fan and a little box, prizes he had won for capping verses, which he carried in his bosom, had fallen into the water. Saved thus with the greatest difficulty, he crawled back to his home.

And it was his own pet dog, who recognizing his master in the dark had jumped up at him!

A Rt. Rev. Dai-nagon and his Servant

Section 90. (Omitted as unsuitable for English translation.)

On Lucky and Unlucky Days

Section 91. There are no rules in the science of astrology for what are known as unlucky days. Of old they were not regarded at all; but now, whoever it was who originated the feeling, a superstitious dread has arisen about them. Men say that on this day you will not attain your object, and on that whatever you may say or do or win will surely turn

to loss and that all your plans will come to nothing. How foolish that is ! You may count just the same your failures in what you have done on carefully selected lucky days. For nobody would ever suggest that there is any limit to the uncertainty of what is fated to happen. You may make a beginning, but you know not how it will end ; your object may never be attained ; your wish may never be fulfilled. For the heart of man is an unknown factor, so all is left in uncertainty. What is there that remains unchanged even for a moment ? But this truth is not properly realized.

The fact is, to act wrongly on a lucky day is always unfortunate, and to act rightly on an unlucky day is always fortunate. For good and bad luck depend upon the man, not upon the day.

On the Waste of Time

Section 92. A certain man who was learning archery faced the target with two arrows in his hand. But his instructor said, ' A beginner ought never to have a second arrow ; for as long as he relies upon the other, he will be careless with his first one. At each shot he ought to think that he is bound to settle it with this particular shaft at any cost.' Doubtless he would not intentionally act foolishly before his instructor with one arrow, when he has but a couple. But, though he may not himself realize that he is being careless, his teacher

knows it. You should bear this advice in mind on every occasion.

(In the same way) he who follows the path of learning thinks confidently in the evening that the morning is coming, and in the morning that the evening is coming, and that he will then have plenty of time to study more carefully; less likely still is he to recognize the waste of a single moment. How hard indeed is it to do a thing at once—now, the instant that you think of it!

On the Value of Time

Section 93. A certain man told the following tale: 'A cow was once sold, and the buyer said that on the morrow he would pay the money and take the animal away. But during the night the cow died, and so the buyer gained and the seller suffered the loss.'

On hearing this one who was standing by said, 'The cow's owner may indeed have suffered a certain loss, but he also made a great gain. For this reason—that which is alive never realizes that death is near; thus it was with the cow, and with men too it is the same. Unexpectedly the cow died, and unexpectedly its owner continues to live. Life for a single day is worth more than untold gold, while the price of the cow is (in comparison) lighter than a goose's feather. No one can say that he who has gained untold gold and lost but a farthing has been a loser.' At these words they all smiled

(shrewdly) and said, 'This teaching applies not only to the owner of the cow'.

'Just as a man dreads death', he continued, 'he must in proportion value his own life; and if he appreciates being alive, should he not delight in it each particular day? But he who is foolish, forgetful of this joy, seeks laboriously for pleasures of another sort, and unmindful of this wealth his boundless ambition is ever coveting riches of a dangerous kind. While he lives, he does not value his life; yet, when on the point of death, he dreads it—which is inconsistent. The reason why all do not properly appreciate life is, that they do not fear death; or rather, it is not that they do not fear it, but that the fact that it is near is lost sight of. I should say, however, that you have a sound principle, if you decide to take no thought of either life or death'. And, as he said this, the people smiled more (shrewdly) than ever.

The Imperial Messenger

Section 94. A messenger bearing an Imperial Edict once met the Prime Minister Tokiwai, who was on his way to Court; so he dismounted from his horse. But not long after the Prime Minister said, 'The messenger so-and-so dismounted while he was the bearer of an Imperial Edict. How can one who would do such a thing as that be fit to serve His Majesty?' So the messenger was dismissed.

The bearer of an Imperial Edict should always appear on horseback, he should never dismount.

On the Way to Tie up a Box

Section 95. Somebody once asked a certain authority on ancient customs, 'To which side of the lid of a box should the cord [95] be fastened?' He replied, 'There are two different ways—you may attach it to the left or to the right side, and both ways are correct. But for a box to hold a scroll of writings, it is generally fastened on the right side; and for a box to hold trinkets, on the left side.'

A Cure for Snake Bites

Section 96. There is a plant called the *menamomi*; and, if a man who has been bitten by a snake crushes it in his hands and applies it to the spot, he will forthwith recover. This is a plant which you should know by sight.

Parasites

Section 97. Endless are the following, which (like parasites) waste and consume the body to which they cling: the lice on your person, the rats in your house, the thieves in the land, the riches of the miser, the (haughty) righteousness of the superior man, and the (endless) maxims of the priest.

Five Maxims

Section 98. I once saw a book with some such title as *Ichigon Hōdan*, containing the sayings left by a worthy sage, which touched my heart; I recall the following extracts.

Item. 'When in doubt whether to take action or not, it is better to refrain.'

Item. 'He who would reach Paradise should possess not even a single jar of pickles. It is best not to indulge in costly magnificence, even in the way of Buddhist scriptures and images.'

Item. 'For him who has retired from the world, the very best way to spend his life is to be free from all desires.'

Item. 'He who is high in rank should bear himself as if he were of low rank, the sage as if he were a simpleton, the influential man as if he were a pauper, and the skilful man as if he were incompetent.'

Item. 'Speaking of him who would follow the Path of Buddha, there is nothing but this—a leisurely life and a heart free from worldly matters. This is the chief Way.'

There were many more than these, but I cannot recall them.

A Premier's Extravagance

Section 99. The Prime Minister Horikawa, being a handsome and agreeable man, was fond of all kinds of luxuries. When he appointed his son, Mototoshi no Kyō, Chief Constable he said, 'The leather trunk belonging to your office is getting unsightly; it would be as well to have it repaired'. But those who were authorities on ancient customs and ceremonies said, 'This leather trunk dates from remote antiquity; its origin is unknown, but it

must be some hundreds of years old. It is the recognized precedent for the hereditary official furniture to be old and worn, so it cannot very well be altered.' The proposal therefore was abandoned.

A Premier's Simplicity

Section 100. Once in the Imperial Palace the Prime Minister Kuga called for some water, and the Governor of the Household presented it in an earthenware cup. But he asked for a plain wooden ladle, and from the wooden ladle he drank.

The Forgotten Document

Section 101. A certain man went to the Palace to direct the ceremony of appointing the Daijin ; but he found on arrival that he had omitted to bring the Royal Patent with him from the Imperial Secretary.

This was an unprecedented oversight, and as there was no time to go back and fetch it he was in great anxiety as to what ought to be done. However, the Secretary of the Privy Council, Roku-i no Yasutsuna, persuaded one of the veiled ladies-in-waiting to take the missing document and to give it to him privately. A commendable thing to do.

The Forgotten Mat

Section 102. When the lay priest In no Dai-nagon Mitsutada was about to superintend the ceremony of driving out the devils, he asked Dō In no Sa-daijin Dono what were the correct formalities ; and the

latter answered, ' You cannot do better than make Master Matagorō your teacher '.

Now this Matagorō was an old attendant, who was well familiar with all public ceremonials. Once when Konoe Dono was sitting in state, a small mat had been forgotten, and the Secretary of the Privy Council was summoned. (Matagorō), who was kindling the fire, muttered quietly to himself, ' Well, it must be that little mat that he has been called up about, I suppose '. A very amusing incident.

A Court Riddle

Section 103. His Majesty of the Dai-kaku Temple (the ex-Emperor Go Uda) and his courtiers were once asking riddles, when Dr. Tadamori appeared upon the scene, and the Chamberlain Dai-nagon Kinakira Kyō asked, ' Why is Tadamori different from other men of our land ? ' The answer to the riddle was, ' Because [103] he is a Chinese member of the Taira clan '. The others all laughed, but (the doctor) went out in great wrath.

The Lover's Visit

Section 104. In a rough-looking house unseen by the eye of man, a woman who had for a season retired from the world was living at her ease in seclusion ; and hither came somebody in the dimness of a moonlight night to pay her a secret visit. At the loud barking of the dog a maid-servant

appeared, who, after asking, 'Where do you come from?' ushered him in, and he entered the house.

The place looked so dilapidated that he wondered how anybody could live there. As he stood for a moment on the rude wooden floor, the gentle voice of one who was evidently quite young said, 'Come in!' and he entered by a lattice door which was standing half open.

Inside it was not so desolate after all. The cosy little room lit by a subdued light looked homelike with its ornaments, and the faint perfume showed that its owner had been very comfortably settled down there for some time. 'Shut the door,' she said (to the maid), 'it is raining. Let the gentleman's carriage wait at the entrance, and let the servants go about their duties.' And hushed whispers were faintly heard, for they were not far off, 'To-night at all events[104] we shall be able to sleep in peace.'

They chatted together intimately of their latest doings, till as the night grew late a cock began to crow. But they only talked the more ardently of what had long passed away or was still to come, till at last as the lively crowing of the cocks became more incessant, they wondered if the day had really dawned. It was still deep night, however, and there was no need for him to hurry away just yet, so he delayed his departure for a little longer; but when the daylight showed through the chinks, with a few never-to-be-forgotten words he took his

leave. The twigs of the trees and all else in the garden were beautifully green, for it was daybreak on an April morning. And now (whenever he passes that way) recalling its charming fascination he fondly looks back, till at last it vanishes away behind the big *katsura* tree.

Two Lovers

Section 105. The snow left unmelted in the north shadow of the building is frozen hard, the hoar-frost sparkles brightly on the shafts of a *kuruma* standing close by, and the early morning moon is shining clearly, but not unflecked (by the branches of the trees), upon a distinguished looking man sitting beside a woman on the edge of the verandah at a secluded little temple. Their conversation, whatever it be, seems as if it would never come to an end; it makes a charming picture indeed, as she bends her head down (to listen). A sudden breath of indescribably sweet perfume scents the air, and the sound of their voices every now and then is perfectly enchanting.

A Forgiving Priest

Section 106. Once when the Rev. Shōkū of Kōya was going up to Kyōto, he met in a narrow road a woman who was travelling on horseback. A groom was leading her horse, and he led it so clumsily that the good priest's horse was pushed into the ditch.

His Reverence was very angry, and rebuked him, saying, 'This is a strange outrage indeed! There are, as you well know, four grades of disciples; a nun is lower than a priest, a lay-brother is lower than a nun, and a lay-sister is lower than a lay-brother. For such a person as a lay-sister to kick a priest into the ditch is an unutterable offence!' The groom said, 'What are you pleased to say? I do not quite understand.' The priest, still breathless with rage, shouted, 'What is that? You ignorant and uncultivated man!' Then, as if realizing that he had abused him perhaps too vehemently, he wheeled his horse round and galloped away.

It was indeed noble of him (to end) the quarrel there.

On Women

Section 107. It is not always that a man can give a ready answer at the moment when a woman accosts him. Once, when the Emperor Kameyama was living in retirement, some very brazen ladies-in-waiting, in order to test the young men who came to Court, used to ask, 'Have you heard the cuckoo yet?' A certain Dai-nagon faltered in reply, 'It cannot be expected that such an insignificant body as I should have heard it'; while Horikawa Nai-daijin Dono said at once, 'I fancy I heard it at Iwakura.' 'This latter', they agreed, 'is not at all bad, but the "insignificant body" answer is too flippant.'

All men should be so brought up that they may never be laughed at by women. Has it not been said, 'The late Regent (who retired to) the Jōdo Temple was distinguished for his good manner of speaking, because he had been well trained as a boy by Anki Mon In'? Whereas Yamashina no Sadaijin Dono, when he met nothing but a humble servant maid, said, 'I feel exceedingly shy and awkward.' But if there were no women in the world at all, men would no longer pay any attention to their clothes, their hats, and so forth.

How exemplary, one would think, women ought to be, to make a man feel abashed like this! Yet they are all by nature perverse. They are conceited, extremely greedy, and ignorant of right conduct; they are ever ready to change their minds about whatever had taken their fancy; they will not speak, even when asked the simplest question in carefully chosen words; yet, though they may seem to be trying to do their best, they will break out into the silliest clatter when not spoken to at all. They think that their deep-laid and glossed-over schemes pass man's understanding, but they are not clever enough to prevent a trace of them from being revealed. Women are clumsy creatures and not straightforward. Of little worth is the approbation of those whose nature is such as this.

Why, therefore, should any one feel abashed before a woman? If there be such a thing as a perfect woman (to whom the above does not apply)

she must be a freak of nature. Nevertheless, if love be your object and you blindly follow her, you will find her gentle and delightful.

On the Waste of Time

Section 108. Nobody ever grudges a moment of time; but is that altogether wise of him, or foolish?

A single farthing is a mere nothing to a silly idle man, but yet when farthings accumulate they make the poor grow rich; and it is for this reason that a merchant is careful and anxious about each separate coin. An instant of time is barely realized, yet they continue to pass by with never a pause, and life's end comes all too suddenly. Therefore he who is upon the Way should grieve over the present waste of a single moment, rather than regret the whole days and months which have long passed away.

Supposing one came to tell me that my life would on the morrow most certainly come to an end; what should I need, and what should I do for the remainder of to-day? Yet is it not thus with the very day that we are now living in?

Unavoidably we lose much time each single day in eating and drinking, in the toilet, in sleeping, in converse, and in walking about. During the remaining time also, which is but little, in acting foolishly, talking foolishly, and thinking foolish thoughts, not only hours are spent, but days are lost, months pass by, and our whole life slips away—which is surely the very height of folly.

Sha Rei-un was the translator of the Buddhist scriptures; yet, as his thoughts were ever fixed upon poetry (rather than upon his work), Eon[108] would not permit him to take part in the White Lotus gatherings.

To forget the importance of time even for an instant is to be as if dead. The passing moments, therefore, being of so much value, I say that free from vain speculations within and worldly cares without let him who will continue in passive meditation, and let him who will continue in active asceticism.

On the Difficulty of an Easy Task

Section 109. A man, who had a great reputation as a tree-climber, made it a rule, whenever he sent anybody up a tall tree to cut twigs, to keep silence as long as the latter appeared to be in danger; but when he was coming down and had got about to the level of the eaves of a house, he would call out, 'Do not slip! Be careful how you come down!' Somebody asked, 'Why do you say that? for he has now descended so far that he can jump.' And he made answer, 'It is for this reason. When he was giddy with being on a dangerous branch, I did not speak, for he was sufficiently frightened himself. But when he had reached a safer position, he was far more likely to slip.'

Though this was a common low-class man, his teaching was in accordance with that of the sages.

You can kick the football when it is difficult to do; but when it seems easy are you not sure to miss it?

Against Rash Temerity

Section 110. A man who was reputed to be a very clever backgammon player was once asked what was his special method; and he said, 'You should not play to win, but you should play so as not to lose. After carefully considering which move will soonest lose the game, do not play it, but make the one move which will delay defeat as long as possible.'

This is the teaching of those who know the Way, and the same rule applies to self-conduct and the government of the state.

Against too Great Fondness for Games

Section 111. This excellent saying of a certain sage once arrested my attention: 'I consider that for a man to be devoted to draughts and backgammon from break of day to set of sun is far worse even than committing the four crimes[111] or the five atrocities.'

On Approaching Death

Section 112. Suppose you heard that somebody was about to set out on the morrow for a far-away land, would you consult him on matters which should be decided when his mind was undisturbed? Those who have to deal with a sudden great emer-

gency or who are plunged into deep mourning can heed nothing else; they cannot even call to ask after the joys and sorrows of others, nor will any blame them for not doing so. And he who is well advanced in years and encompassed with ailments, and much more he who has fled from the world, is in exactly the same state as they are.

Nothing is harder to forsake than the customs and conventionalities of life, whatever they may be. But if you cannot restrain yourself from meddling in worldly matters, there await you endless desires, distress of body, no leisure for meditation, a whole life impeded by all kinds of trifles, and an end that is futile.

'At the close of the day long is the road behind you, already[112] is your life fainting away.' The time has come to discard all worldly ties. You no longer care about keeping faith, nor do you pay any regard to formalities. He who has not attained this state of mind may call you insane, but you do not care; he may think you unfeeling, but you will neither heed his reproaches nor will you hearken to his words of praise.

Some Incongruities

Section 113. If a man who is over forty falls in love, but keeps it to himself, how can we blame him? But for him to talk about love and lovers, and above all to flirt openly, is unbecoming and offensive.

It is especially revolting to hear or to see old men mingling with youngsters and trying to join in their fun; mere nobodies speaking to men of influence in the world as if they were intimate friends; and those who delight to entertain guests ostentatiously, though they have but a poor house to do it in.

An Incident at a River Crossing

Section 114. Once when Ōi Dono of the Imadé River (Palace) was driving to Saga, he crossed the River Arisu at a spot where the water flowed in a strong current. Saiō Maru was at the same time driving some oxen across, and they suddenly began to kick, splashing water on to the front of the carriage. Tamenori, who was sitting behind, said, 'You insolent boy! How dare you drive oxen over such a ford as this?' But Ōi Dono with an angry look said, 'You who drive my carriage are no better than Saiō Maru. It is you who are an insolent man!' And at that he knocked the fellow's head against the side of the carriage.

Saiō Maru who was thus honoured was a servant of Uzumasa Dono, a drover of his household. Uzumasa Dono, I may add, had four ladies in his home whom he named, 'Hizasachi' (strong in the knees),[114] 'Kotozuchi' (fat bull), 'Hōbara' (big belly), and 'Oto-ushi' (heifer).

Two Gallant Priests

Section 115. At a place called Shuku Gawara many *boro-boro*[115a] priests were once assembled praying for salvation, when a strange priest entered and asked, 'Pardon me, but is there anybody here known as Iro-oshi Bō?' One from among them answered, 'I am Iro-oshi; and who may you be, who speak thus?' He said, 'They call me Shira Boji, and I have heard that my teacher, whom men call so and so, has been murdered in the eastern provinces by a mendicant priest called Iro-oshi. I am hoping to come across this person, so as to take revenge on him, and that is why I asked.' Iro-oshi said, 'Your request is indeed a gallant one. What you have heard did take place. But if we were to meet face to face here, we should defile this sacred spot; let us therefore adjourn to the dry bed of the river here in front. Ho! good friends, pray do not help either of us; for if too many get embroiled in this, it will interfere with the Buddhist services.' Settling it thus, both men went down together to the river bed and ran each other through to their heart's content, till they both died.

I fancy there were no people called *boro-boro* in ancient times, and that the name has been recently derived from the *boronji*, *bonji*,[115b] and *kanji* priests. Alas! that men such as these who pretended to have cast the world aside should be so strongly self-willed, and while professing to seek the Path of Buddha

should be given to fighting. But though their conduct seems shamelessly obstinate, I consider them worthy of praise; for heedless of death they did not cling to their lives. I record the incident just as it was told to me.

Against Pedantry

Section 116. When naming monasteries, nay, when giving names to many other things also the men of old took little thought, but freely gave names just as they happened to come. Nowadays, however, we find men pondering over the question anxiously and trying to display their own erudition, which is indeed a great pity. In naming people also it is quite useless to employ characters with which one is not familiar. But in all matters, alas! men of shallow intellect ever seek after oddities and love the abnormal.

On Good and Bad Friends

Section 117. There are seven kinds of friends who[117] are bad. First, those who are exalted in rank and position; second, young men; third, those with lusty constitutions who are never ill; fourth, those who love strong drink; fifth, those who are of an excitable disposition; sixth, those who tell lies; and seventh, those who are avaricious. There are also three kinds of friends who are good. First, those who are generous; second, doctors; and third, those who have wisdom.

On Fish and Game

Section 118. On the day you have carp soup the hair on your forehead is never untidy; for it is such a glutinous fish that gum is made out of it.

There is no more delicious fish than a carp—it is even carved in the presence of His Majesty; while among birds the pheasant has no rival. Indeed, a pheasant and mushrooms are not distasteful even in the Royal dining apartment, though other things there would be out of place.

(For example), a wild goose was once seen on the black shelf in the dining chamber of H.M. the Empress. The lay priest Kitayama Dono (her father) noticed it; and as soon as he had returned home he wrote her a letter as follows: 'Never before has such a thing been seen placed there on the shelf. It is quite out of keeping, and it can only have been done because you have nobody of discrimination about you.'

On the Bonito Fish

Section 119. In the sea at Kamakura is a fish called the bonito, unrivalled in those parts and in these days greatly prized as a delicacy. However, the old inhabitants of Kamakura are wont to say, 'When we were young this fish was never served to people of discrimination. Even servants would not eat its head; they used to cut it off and throw it away.' But in these modern times a fish like this is a dainty fit to set before the nobility.

Against the Importation of Luxuries

Section 120. As to Chinese things, apart from their medicine, we can do very well without them; for their books are scattered far and wide in our land, and so they can be copied.

Ships from China come over on their perilous voyage piled up and loaded down with useless cargo, which is very foolish. Is it not written in the books, 'Get not your wealth from far away,' and 'Place no value upon riches which have been difficult to get'?

Against Keeping Pet Animals

Section 121. Of those animals which we keep and feed, it is pitiable to torment horses and cattle by tying them up; but as we cannot do without them there is no help for it. A dog's duty is to act as a watch and guard; and, as they are better at this than a man, they too must certainly be kept. But there is one in every household, so why should I keep one of my own?

Birds and beasts other than these are mostly of little use. Animals which would run off are confined in pens or chained up, and birds which would fly away have their wings cut or are put into cages; but pining for the clouds and ever thinking of the wild mountains their grief knows no end. Thoughts such as these one can hardly bear—how can a man of feeling take pleasure thus? To gladden your eyes by watching the torment of living creatures is worthy only of Ketsu [121] and Chū.

The Prince Imperial Iu loved the birds and made friends of them as he watched their joy in the forest when out on his rambles. He never caught or tormented them. Moreover, it is stated in a certain book, 'Rare birds and unusual animals should not be kept in our land.'

The Accomplishments of a Gentleman

Section 122. Now as to a man's accomplishments; he must first of all be well read in books and familiar with the teaching of the sages. Next, though it be not his chief care, he should acquire a good handwriting; for it will assist him in his studies. Next he should apply himself to the art of medicine; for, if he be not a doctor, he can neither keep himself in good health, help others, nor even be faithful in his duties to his parents and lord. Next come archery and riding, which are included in the six[122] accomplishments; he should certainly know something of them. In fact he must not be without literary and military skill and some knowledge of medicine; for, if he has these, he will not be called a man in vain. Then, as eating is natural to all, to be able to prepare a tasteful dish is a great advantage. And after that some technical ability (wood carving, &c.) is often of great service.

In all matters other than these too great proficiency is a dishonour to a gentleman. As for the magical art of governing by the wonderful power of music and poetry, though both the Sovereign and

his statesmen once thought highly of it, yet in these latter days it seems to be growing rare to rule a country thus. In the same way, though gold is very excellent, it cannot be compared with iron for utility.

The Necessities of Life

Section 123. He who spends his time in doing profitless things should be regarded as either a fool or a very mistaken man. There are many duties which he must of necessity perform for his country and for his lord; so he should reflect that he has little leisure for aught else.

Among the real requirements of a man the chief one is food; clothes are the second, and a home to live in is the third. Human necessities do not exceed these three. Happy is he who can live at peace without starving and without feeling the cold when attacked by wind and rain. But all men are liable to fall ill, and an attack of sickness is a calamity hard to endure; so he should not forget how to treat disease. Adding medicine therefore (to the three others), he is poor who cannot attain these four things. He is rich who lacks not these four. He is luxurious who would strive for more than these four. And who is there who will not have ample, if he be thrifty in these four?

An Example of Modesty

Section 124. The priest Zehō was a scholar of whom the Jōdo sect was not ashamed. Yet he did not display his accomplishments, but from sunrise to sunset passed his life peacefully in prayer, which was very meritorious of him.

Two Very Foolish Sayings

Section 125. Once, when we had been left behind by one (who had passed away), a worthy priest was requested to say a Mass for the Dead on the forty-ninth day, and at his touching address all were moved to tears. After his departure the congregation showed their warm approbation by saying, 'This day we have heard a singularly elevating discourse.' But some one added, 'And no wonder, for he looked like a Dog of China'; [125] whereat their sympathy cooled and they could not help smiling. But was that a fit kind of commendation for an officiating priest?

Again, somebody once said, 'To encourage a man to drink *saké* by first drinking yourself and then urging him to do the same is like wounding him with a sword; but the blade has a double edge, and, as soon as you raise it, it will cut off your own head before it harms him—when you fall down intoxicated he will drink no more.' This sounds almost as if the fellow had tested it by cutting off his own head with a sword; but that would be very absurd.

A Good Rule for Gamblers

Section 126. After repeated losses at gambling, when you wish to stake your very last remaining coin, your adversary should refuse to play any longer; for he should remember that the time will come when you in return will have a run of good luck. Some say that the most successful gambler is he who keeps this time in mind.

Against Modern Innovations

Section 127. When reforms bring no benefit, 'tis better to leave things as they are.

Against Cruelty to Animals

Section 128. Masafusa no Dai-nagon being a very intelligent and judicious man, it was once proposed that he should be promoted to the rank of Commander-in-Chief. But a certain Court nobleman said, 'I saw a horrible deed done just now.' The ex-Emperor asked, 'What was it?' and he said, 'As I looked through a gap in the hedge, I saw my Lord Masafusa cut the foot off a live dog to feed his hawk!' His Majesty was shocked and offended, the royal patronage was no longer extended (to the culprit), and the proposed promotion was not given.

Though it was certainly inconsiderate of a man like that to keep a hawk at all, it was not true about the dog's foot; it was nothing but a miserable lie. But His Majesty's disapproval, when he heard of such a deed, showed an exceedingly noble heart.

Speaking generally, a man who can take delight in killing living animals and causing them pain by making them fight for his amusement, is no better than are the brute beasts which prey upon one another. If we carefully consider the condition of the countless birds and beasts, and even the tiniest of insects, we find the parents thinking fondly of their little ones, who in return pine for them when absent, and husbands and wives living together, feeling the pangs of jealousy and great passion. They love their own selves and greatly grudge giving up their lives, more even than do men, being less intelligent; so how can it be other than very grievous to cause them pain or to deprive them of life? The heart that is without pity for all beings that live is not a humane one.

On Kind-heartedness

Section 129. Gankwai [129a] made it his aim to try never to be the cause of trouble or annoyance to others. You should not, therefore, persecute or oppress any one, nor should you deprive even the ignoble lower classes of what they seek to attain.

Again, when you deceive or threaten a little child or make him feel ashamed, you do it only in fun. A grown-up person pays no attention, for he knows it means nothing; but the little heart will be pierced with horror and its simple imagination smitten with genuine shame. It is not a kindly heart which can thus find pleasure in causing pain to others.

(In the same way), though to a man of sense gladness, anger, sorrow, and delight are all illusion, yet who is not fascinated by their seeming reality? And the damage they do to the heart is far more hurtful to a man than any injury to his body can be.

When you fall ill, the ailment generally comes from the heart—any other kind of sickness is rare. You may swallow medicine to bring out the perspiration, but it is often ineffective; yet each time that you feel shame or fear the perspiration never fails to flow, which proves that your heart was the cause of it. There is also the instance of the man whose hair became white after painting the tablet in the Ryō-un [129b] (Palace).

Against Vying with Others

Section 130. Never contend with others. Though you do not yourself agree with a man, yet you should give way to him. 'Tis better to walk behind than to push in front.

In games of all kinds men love to gamble simply for the pleasure of winning; and it is a well-known fact that just as they enjoy their superiority in skill, so they get but little pleasure if they happen to lose. To lose intentionally, so as to gratify your adversary, quite spoils the enjoyment of playing; but yet to cheer one's own heart by thwarting the wishes of another is contrary to moral rectitude.

Even when playing with intimate friends, some deliberately cheat and enjoy the feeling of superiority

that they thereby attain; but this is not in accordance with good manners. Many are the cases of lifelong enmities which originated first at a banquet, and all these are brought about by the love of contention.

The best way to surpass another is to excel him in wisdom by means of hard study. For if you would learn the Way, it teaches you not to be vain of your own virtues and in no case to enter into competition with others. It is the power gained by deep study that alone enables you to decline high office and to give up vast riches.

On the Duty of Resignation

Section 131. How subservient[131] is a pauper to riches, and an old man to lusty vigour!

When a man recognizes his own plight and at once gives in when he cannot attain (what he longs for), he will be called wise; and if others would dissuade him, they make a great mistake. But if he does not realize his condition and still obstinately struggles on, it is he who is in the wrong. The pauper who does not accept his lot steals, and he who has lost his vigour and knows it not falls sick.

On the Name of an Old Road

Section 132. *Toba-no-Tsukuri-Michi* (the road that leads to Toba) was not so called after the Toba Palace, but dates from much further back. Is it not recorded in the Records of Prince Rihō that the

Crown Prince Motoyoshi's [132] New Year congratulations, proclaimed in a remarkably fine voice, were heard from the Daigoku Palace to *Toba-no-Tsukuri-Michi* ?

On the Position of the Mikado's Bed

Section 133. In the Mikado's Bedchamber the pillow is placed at the east end. This is done chiefly because for a man the influences [133a] are more invigorating thus; Confucius also slept with his head to the east. But when arranging other apartments, it is perhaps more usual to place the pillow at the south end.

The retired Emperor Shirakawa,[133b] on the contrary, sought repose with his head to the north; but the north is unlucky, and also Isé lies to the south, and some ask how anybody could point his feet at Daijingū! But as a matter of fact when His Majesty prays towards Daijingū he faces south-east, and not south (i.e. from Kyōto, the Capital).

On Knowing Yourself

Section 134. It is related that a certain *risshi*, who had devoted the rest of his life to the priesthood in the Memorial Temple of the late Emperor Takakura, once took up a mirror and carefully examining his features decided with great sorrow that his was but an unsightly and ill-favoured face. As the mirror was so ruthlessly frank, for a long time after

he shrank from it, and would not even take it in his hand ; and I have heard that he refused any longer to mix with others, but lived in retirement, excepting only when he was on duty in the temple. What a commendable thing to do !

However wise a man may seem to be, he is ever inclined to criticize others, though he has little knowledge of himself ; but never should he pretend to understand another, while he is ignorant of his own state. He who knows himself may indeed be regarded as a well-informed man.

Not to know that your face is probably ugly, not to know that your heart is foolish, not to know that you are unaccomplished, not to know that you are a person of no importance, not to know that you are old in years, not to know that you are attacked by disease, not to know that your death is at hand, not to know that you are remiss in the practice of moral duties—if you know not all these failings of yours, much less will you know the faults that others see in you.

Still, you may see your face in the mirror, you may count the years of your age ; so it is not that you do not know the truth about yourself, but that you cannot help it, which, I should say, is just as bad as being ignorant of it. To try to improve the face or to make the old man young again is no good either. If you know you are incapable, why do you not retire immediately ? If you know you are old, why do you not seek peace and tranquillity ?

And if you know that your mode of living is foolish, why do you not take thought about it at once ?

It is a shame for one who is not generally appreciated by others to mix in society. To serve your lord with an ill-favoured countenance or with a faint heart, to consort with those of great talent being yourself unlearned, to sit in line with the experts having yourself no accomplishments, to stand with those who are in the bloom of youth after you have put on your locks of snow—nay more, to wish for what you can never get, to fret over impossible things, to pine for what will never come, to fear men and also to fawn upon them, all this is no disgrace caused by others, but is your own dishonour, due to having been led on by your own covetous heart.

And the reason that you cannot avoid these desires is that you entirely fail to realize that the great issue of the end of your life is ever at hand.

An Example of Pride

Section 135. A man who was known as the lay priest Sukusue Dai-nagon once met the Prime Minister General Tomo-uji and said, ' I think I can give you a reply to any question you like to ask me, whatever it be.' Tomo-uji said, ' How can that be ? ' ' Well, at all events, give me a trial,' said the other. (The Prime Minister) said, ' I cannot ask you any clever question, for I am not at all well versed in that way. I may perhaps ask some foolish question of incoherent nonsense.' ' All the better,'

said the other, 'if it is only some shallow question of these parts. But whatever it be I will make it clear to you.' The courtiers and ladies-in-waiting said, 'It is quite an interesting contest. If you have no objection, will you test the matter before His Majesty? And the loser shall be forced to provide a dinner.' Having settled it accordingly, they met in the Royal Presence and Tomo-uji said, 'Ever since my youth I have known the following by heart, but have never understood it, "*Uma no kitsu*[135] *ryō kitsu ni no oka, naka kubore iri kurendō*"; I shall be much obliged if you can tell me what it means.' The Dai-nagon lay priest, suddenly taken aback, said, 'That is merely nonsense which cannot be explained.' But the other answered, 'We agreed at the beginning that I might ask nonsense, as I have no knowledge of clever subtleties.' And the Dai-nagon lay priest, having thus lost, was obliged to pay the forfeit handsomely.

Another Example of Pride

Section 136. Once when Dr. Atsushigé was serving a repast in the presence of the late retired Emperor (Hanazono), he said, 'Many different dishes are now offered to Your Majesty; and, if Your Majesty deigns to ask me how the name of any one is written or what is its particular virtue, I will answer from memory. But Your Majesty will find, if you cause the Dictionary of Botany to be consulted, that I have not made a single mistake.'

They met in the Royal Presence.

Just then the late Lord Chamberlain Rokujō[136a] came in and said, ' Arifusa shall now take this opportunity to learn a thing or two ' ; he then asked, ' Well, what is the left-hand part of the character *shio* (salt)?' The other answered, ' It is *tsuchi*[136b] 土.' (Arifusa) said, ' Your vast knowledge is already displayed ! That is quite sufficient. You have not much to be proud about.' And (the poor doctor) withdrew amid loud laughter.

On Different Points of View

Section 137. Is it only when the flowers are in full bloom and when the moon is shining in spotless perfection that we ought to gaze at them ?

To ' watch the rain in the hope of seeing the moon ',[137a] or to wonder ' in your home detained whither can the spring have gone ',[137b] deepens one's feelings of tenderness and sympathy. The twigs which bear no blossoms as yet and a garden strewn with withered petals are equally to be admired. Take the following verse headings, ' On going to look at the blossoms and finding them already scattered and passed away,' or, ' On being prevented by something from going ' ; are these in any way inferior to ' On viewing the blossoms ' ? When the petals are scattered, or the moon sinks down out of sight, we should fondly yearn to see them back again ; but he who is lacking in good taste merely says, ' These branches have dropped their petals here and there, and are no longer worth viewing.'

Most things should be looked at in their entirety. The love of sweethearts when they can see each other without interruption is hardly worthy of mention. But when they are sadly prevented from meeting, when they are troubled by their engagement being all in vain, when, spending the long night alone, their thoughts fly to the far away clouds and the regretted days of old in their now deserted hut, then indeed may they be said to know what love is.

Incomparably more touching than gazing at a spotless full moon in other far distant lands is it to wait and watch till when near daybreak it appears pale and solitary above the branches of the cedars in the wild mountains, to note the shadows between the trees, and how all grows dim beneath the clustering clouds as gentle rain begins to fall. 'Tis then that the leaves of the oak trees glistening in the wet pierce one to the heart, and make one long to get back to the capital and the society of one's friends.

Is it only when we see them with our eyes that we should appreciate such things as the moon and the blossoms? The spring without leaving the house, and a moonlight night while musing in one's chamber, are very helpful and charming.

A man of taste does not ostentatiously display his admiration (for the blossoms), but he rather appears indifferent to the pleasure they afford him. A rough fellow from the country, however, admires everything enthusiastically. He worms his way close up to the flowers, and stands there taking good

care never to glance aside, drinks his *saké*, caps his verse, and finishes by heartlessly tearing down a big branch! Such a person (would defile) a spring by plunging in his hands and feet, or would leave tracks by stepping down on to the snow. It is the same in everything, he cannot admire from a reasonable distance.

It is very odd to see how men of this type watch a procession.[137c] They will say, 'The show is very late, and there is no need for us to wait here in the balcony till it comes'; and accordingly at the back of the house they drink *saké*, have something to eat, and play a game of draughts or backgammon. Then when the man who has been left on the balcony calls out, 'It is coming!' each one in great excitement tries who can run upstairs the quickest, pushing out the blinds and crowding together till you would think they would fall over, and taking good care to miss nothing. 'Oh! look there!' they cry at everything; then after it has passed they go down again, saying, 'And now for the next procession.' Alas, all they care to see is the spectacular display.

The better class people of the Capital almost go to sleep, and see very little of it at all. While not even their juniors and inferiors who sit or stand behind them like servants are so ill-mannered as to lean over them in an unbecoming attempt to see.

The hollyhock decorations have, I know not why,

a strange charm for me. As the day breaks well-appointed carriages quietly draw up, and I wonder whom this or that one belongs to; until, perhaps, I recognize the drivers and servants. All this medley of beauty and magnificence coming and going allows me little time to look at (the procession itself). But at sundown where have all the lines of carriages and ranks of people gone to? In a moment hardly any are left. The rattle of carriages is heard no more, the blinds and the mats are all cleared away, and while I watch nothing is left save solitude, reminding me touchingly of life itself. Truly indeed to watch the high road is as good as looking at a procession.

As I recognize so many of the crowd whom I see passing to and fro in front of this balcony, the whole population of the world cannot be so very great after all. And, even if it should be my destiny not to die until all these have passed away, I shall not have very long to remain here.

If a tiny hole is left open in a large barrel the water will escape; and, though it appears to drip but slowly, if the leak be allowed to continue, the barrel will before very long become empty. There is no day on which many people do not die in the Capital. Think you it is only one or two each day? On Toribé Moor, Funa-oka, and other wild mountains the funerals are often very numerous, and there is no day without a funeral at all. The coffins are always sold as soon as they are completed. To

numbers of men, however young and lusty they be, the hour of their death comes unexpectedly. We are wonderfully lucky in having escaped up to to-day; can we count ourselves safe even for a little while ? It is just like the game called ' Casting out your step-sons '.[137d] When the backgammon men are set out in a row, we know not which man it is who will be captured, but after counting them up one of them is taken; and, though the others seem to have escaped, yet on counting them up again and again they are thinned out here and there, and who can hope to escape ?

When a warrior goes forth to battle, knowing well that death is at hand, he forgets even his home and himself too. But to renounce the world and to amuse yourself peacefully in a grass hut with garden-ing, fondly imagining that you are beyond these dangers, has also its risks. Will not the enemy death come even into the peaceful depths of the mountains to contend with you ? And this kind of approaching death is no less dangerous than a charge on the field of battle.

On keeping up Faded Decorations

Section 138. A certain person said after the (Kamo) festival was over, that the hollyhock decorations were of no further use, and he ordered them all to be taken down from the screens. Though I felt that there was a lack of good taste in this, yet as he was a cultivated man I thought it might

possibly be the correct thing to do. But still the Lady-in-Waiting Suwō wrote :

Kakuredomo	Vain the hollyhocks
Kainaki mono wa	Which we hung upon the screens
Morotomo ni	My true love and I ;
Misu no aui no	Faded are the flowers now,
Kare-ba nari-keri,	Faded too my lover's vow,

and it is written in the Family Collection of her poems that it was of the faded hollyhock leaves hanging on the screen in her house that she sang. The title of an old verse runs, ' On sending a gift of some withered hollyhocks,' and the *Makura no Sōshi* speaks of ' The faded hollyhocks, a well-loved relic of days now passed away '—how exceedingly elegantly is that expressed ! And Kamo no Chōmei also wrote in his *Shiki Monogatari*, ' On the lovely screen still the hollyhocks remain, though the feast is o'er.' Surely it is sad enough to see them fade naturally ; how can any one relentlessly throw them away ?

It is on the ninth day of the ninth month that they say the iris balls [138a] which are hung on the curtains should be changed for chrysanthemums ; so the irises clearly should remain until chrysanthemums are in season. After the death of H.M. the Dowager Empress Biwa, when iris balls were hanging on the antique curtains, the Nurse Ben [138b] seeing them sang :

Ori naranu ne wo	Suddenly are heard our cries,
Nao zo kake-tsuru,	And the iris also dies,

to which the Mistress of the Bedchamber E replied :

Ayame no kusa wa	True the iris balls
Ari nagara.	Hang there threaded as you say.

Proper Trees and Plants for the House

Section 139. The pine and the cherry are the trees one likes best to have about the house ; of the former the five-leaved variety is the best, and of the latter single blossoms are better than double. The double cherry used to be found only in the capital of Nara, but in these modern days it is general in many parts of the world ; the blossoms at Yoshino and the Sakon cherry are both single. In fact the double cherry is an oddity, and so exaggerated and eccentric that it should not be cultivated at all. The late cherry, too, is a monstrosity, and those which harbour insects are a nuisance. The white plum and the pale pink plum of the single variety which blossom early, and the delicious fragrance of the double red plum are all delightful. But as the late plum flowers with the cherry, it is thrown into the background and is less valued ; its blossoms also wither while still on the branch, which is pitiful to see. The lay priest Kyōgoku Chū-nagon used to say, ' The single kind which flowers first scatters its petals, which is an excellent stimulant to the heart ' ; and therefore it was the single plum which he planted near the eaves of his house. To this day there are two of these trees on the south side of Kyōgoku's

house. The willow is also very charming, and a young maple about the fourth month is more lovely than all the blossoms or crimson autumn leaves. The orange, *katsura*, and any trees that are big and old are also very pleasing.

For plants, you may have the kerria, wistaria, iris and pink, and in the pond a lotus. The plants for autumn are the reed, eularia grass, bell flower, bush clover, patrinia, agrimony, aster, great burnet, anthistiria grass, gentian, chrysanthemum and yellow chrysanthemum, Japanese vine, pueraria, and convolvulus; any others that are small and do not grow too tall or in thick clumps are also good.

Beyond these, plants which are rarities with difficult Chinese names and unfamiliar flowers have no great charm. In all cases we find that whatever is novel and hard to obtain pleases an uncultivated man; but such things we can very well do without.

Against Leaving Property after Death

Section 140. No wise man ever leaves great wealth behind him when he dies. To hoard up useless property is a mistake; riches, which are only an impediment to the heart, are short-lived, and great opulence is still more to be regretted. There are those who will say hereafter, 'That should be mine!' and it is disgraceful to wrangle over what is left.

Therefore, if you have made up your mind to whom you wish to leave your property, you should make it over to him during your lifetime. It is

best to retain nothing beyond that which you really require from day to day.

Two Ways of Refusing a Request for Alms

Section 141. The Rev. Gyōren of the Hiden Temple, whose lay name was Mi-ura something or other, was also an unrivalled warrior.

A man from his native village once came to him and in the course of conversation said, 'One can always rely upon what a man from the eastern provinces says; but a man from the Capital often gives a polite answer which is not true.' The sage replied, 'Possibly it is as you say; but I have lived long in the Capital, and now that I have come to know them better I do not think the people here are really as bad as that. They are by nature tender-hearted, and when one appeals to their sympathy they find it hard to give a flat refusal; so often they do not speak decisively, but offer a rather weak excuse instead. They do not mean to tell a lie, but, as they are themselves mostly poor and needy, there are many who are unable to do as much as they would wish. Now the men of the eastern provinces, though it is my native place, are indeed discourteous and wanting in sympathy, but they are above all firm and decided and put an end to the matter at once by saying "no". And, as they enjoy great prosperity, their word is at once accepted.' Thus the sage explained it; but, as his speech was uncouth and provincial,

I should hardly have expected him to have grasped such delicate niceties of Holy Doctrine. And after this in deep admiration for him I felt how beneficial it was that one who was so gentle should be Prior of that temple, rather than many another (who might have held the post).

On Fellow-feeling

Section 142. Even a man whom you might suppose to be devoid of feeling will on occasion make a good remark.

An uncouth rustic of savage-like appearance once meeting a bystander asked, 'Have you any children?' The latter made answer, 'I have never had one.' 'Then,' said he, 'you cannot know what fellow-feeling is. To act with a heart devoid of humanity is very terrible, and, if you had a child of your own, it would arouse feelings of infinite pity within you.' And indeed it is just as he said. Except by the cultivation of natural affection, how can such hearts have any benevolence at all? Even those who are remiss in filial piety understand the feelings of a parent when they have children of their own.

They who have cast the world aside and are free from all (cares) are apt to look down with contempt upon him who, encumbered by many responsibilities, has to play the sycophant upon every occasion, in order to get what he needs must have. But to do so is wrong. For, when we look into his heart, how

great must be his affliction! For the sake of his parents, for the sake of his wife and little ones, heedless of disgrace, he will commit even theft.

Therefore, rather than the punishment of thieves and the conviction of wrong-doers, would that the world were so ordained that no one should ever feel hunger or cold. He who has no definite property has no definite conscience, and at the last extremity that man will steal. As long as the world is ill-governed and people suffer from cold and hunger wrong-doing will never cease. And it is unreasonable to punish one who, owing to the sufferings of his family, transgresses the law.

Now, as to how we should help these people: if the upper class would refrain from squandering money on luxuries, and would pacify the people by promoting agriculture, there can be no doubt the lower class would benefit.

He who, after having been supplied with sufficient clothes and food, will still commit a felony may indeed be justly branded as a thief.

On Describing a Man's Last Hours

Section 143. We sometimes hear people telling how well a certain man died; and, if they merely say that his end was peaceful and free from agitation, that is well enough. But he who is foolish lays stress upon anything which was strange or different from usual, and praises (or blames) according to his own individual taste the last words spoken and the

last action performed; though well we know that such a thing would not have been approved of by the dead man.

This great epoch of one's life cannot be fixed with certainty even by the saints, it cannot be foretold even by the wisest of teachers. And, if our conscience is at ease, we need pay little heed to how we may appear to the eyes and ears of others.

An Involuntary Prayer

Section 144. Once, as the priest of Toga no O was passing along the road, a man who was washing a horse in the river called to it, '*Ashi ashi*' (lift up your hoof). His Reverence stopped and said, 'Ah, how I like to hear that! You are, I am sure, a worthy man and have acquired merit in former lives; for are you not repeating the text "*Aji aji*"? Whose horse is that? it must surely be a very holy one.' The man answered, 'It belongs to Fushō Dono.' 'Oh, better and better!' said the priest. 'The text runs "*Aji Hon Fushō*"; [144] what a happy coincidence that is!' And he wiped away his tears of emotion.

A True Prediction

Section 145. The attendant Hada no Shigemi once said, 'The lay priest Shimotuské Shingwan of the Imperial Body Guard is a man who looks to me as if he would have a fall from his horse; he should be particularly careful.' Shingwan himself, how-

ever, thought differently; but eventually he did fall from his horse and was killed.

As this one remark showed such wonderful knowledge, people thought he must be gifted with supernatural powers; and somebody asked, 'Well, how could you tell that?' And the reply was, 'He was a very bad rider, yet he loved a high-spirited horse, and I made my prognostication accordingly. Have I ever made a mistake yet?'

Another True Prediction

Section 146. Bishop Myō-un once met a physiognomist and asked, 'Is there any calamity likely to befall me in connexion with weapons of war?' and the physiognomist answered, 'In truth it looks to me as if there is.' 'What makes you say that?' he asked; and the reply was, 'You, my Lord, are one who is never likely even for a moment to be in danger of bodily wounds, and yet such a thought has occurred to you and you have asked me this. Here already is a sign of danger.'

And indeed it turned out later on that he was struck by an arrow and died.

On Cauterizing too Frequently

Section 147. Nowadays men say that one who has been cauterized in too many places is unclean for taking part in any Shintō ceremonies. But in the codes of Ranks and Customs we are not told so.

On Cauterizing an Old Man

Section 148. When cauterizing those who are forty years of age and upwards, they will have a rush of blood to the head unless it is done just under the knee. This is certainly the place to do it.

The Danger of Smelling Hartshorn

Section 149. One should never put hartshorn to the nose to smell. It is said that tiny *animalculae* pass from it through the nose and consume the brain.

On Perseverance in Youth

Section 150. It is generally said, that he who would learn some special accomplishment should not be seen indiscreetly in public while still imperfect; for, if he remain in private until well versed in his art, and then come forth, he will make a greater impression. But he who adopts this plan will never really master a single accomplishment at all.

He who mixes with the experts while he is himself still stiff and imperfect, and is not ashamed when others laugh and mock at him, will enjoy overcoming such discouragement; and, though he have not the natural talent for it, he will not lag far behind the others. If he spend years at it not without care, he will at last attain a higher level of efficiency than the expert who grows careless, and his success will be great. He will gain public recognition and a peerless reputation. Yet, though he is now the cleverest in the whole world, he was at the beginning

considered incompetent, and great was his dishonour. So, then, the man who learns his trade honestly and pays strict attention to it, if he be not dissolute, will become the teacher of all others and greater even than the professors themselves. This is true for all kinds of accomplishments.

Against Unreasonable Persistence in Old Age

Section 151. Somebody says that, if at the age of fifty you have not yet attained proficiency in any particular art, you should give it up altogether ; for no further efforts on your part will avail. Not that people will ever laugh at an old man ; but to see him still competing with others is unpleasant and painful.

On the whole, to wind up your different interests as soon as possible and to live at your ease is the best thing to aim at ; for he who spends all his days meddling in the world's affairs is foolish indeed. Should there be some art which you would fain acquire, having taken some lessons and having gained some slight knowledge of it, you should learn no more. But far better is it to retire without having had any such desires at all.

A Sublime Picture

Section 152. Once, when the Rev. Jōnen of the Saidai Temple, bent with age, and whose white eyebrows showed him to be indeed a venerable man of great merit, was going to the Palace, the

Lord Chamberlain of the Saion Temple expressed his feelings of admiration by saying, 'Ah, what a sublime picture is he!' Suketomo Kyō, on hearing it, said, 'That must be because of his great age.'

So on a subsequent occasion he went to the Lord Chamberlain leading a miserable unkempt dog, old and decrepit, with bald patches on its body, and said, 'Here is another of your sublime pictures!'

A Noble Example

Section 153. Once, when the lay priest Tamékané Dai-nagon had been captured,[153] and was being conducted under a guard of soldiers to Rokuhara, this same Suketomo Kyō, as he watched him pass along First Avenue, exclaimed, 'Ah, how enviable is he! A gratification in one's life such as that is indeed a thing to be desired.'

On Deformities

Section 154. This same man (Suketomo Kyō) was once sheltering from the rain in the gate of the Tō Temple, where were gathered together many cripples with twisted arms and distorted legs bent backwards. Noting their various peculiar deformities he thought, 'These are all very strange freaks, and are certainly well worth preserving.' But, when he looked at them more closely, he soon lost all pleasure in them and, regarding them as ugly and vile, thought, 'Surely there can be nothing better than the usual upright form.' So on his return

home, his well-loved little trees, which he had collected and carefully trained into queer shapes to make his eyes glad, from that time forth no longer gave him any pleasure; for he felt that to love them was like loving those cripples. Accordingly he dug up and threw away all his dwarf trees that he had cultivated in little pots.

Thus should we too feel about these things.

On the Duty of Preparing for Death

Section 155. He who adopts a worldly career must above all have regard for the feelings of others. For, when the occasion is inopportune or the subject offensive to the ears and contrary to the sentiments of his fellows, he will do no good by pursuing it. This is a matter which he must ever keep in mind.

But at the birth of a child, or in cases of illness or death, one cannot afford to be too punctilious; for these emergencies cannot be put off because the occasion is inopportune. The constant changes of birth, life, illness, and death, which are truly of transcending importance, are like nothing so much as a mighty river surging and rolling forward; it cannot be checked even for a moment, but ever continues to flow on. Therefore, both for priests and laity, as this change must of necessity be carried through, no thought should be taken of the feelings of others, but utterly careless of what the consequences may be the foot should not falter on its course.

To say that summer does not begin until the spring has passed away, and that autumn sets in only when the summer is over, is incorrect. For spring at once begins to prepare us for the warmth of summer, which in turn passes on to the feeling of autumn before the real autumn chill sets in. During the tenth month we have the genial Indian summer, the grass turns green and the plums begin to bud, as the leaves fall from the trees; but we must not think that it is only after they have fallen that the budding begins. They fall because they cannot resist the sprouting buds from beneath. (The tree) welcomes its new vitality, and eagerly awaits the time when it rises from below.

In just the same way do the rotation of birth, old age, sickness, and death pass by. But the order of the four seasons is fixed, while none know the time of death; it comes not from in front, but ever presses on from behind. All men know indeed the fact of death, but as they do not realize its urgency it finally comes upon them unexpectedly.

When the sands are dry the sea appears very far away; but ere long the flowing tide will sweep up over the shore.

A Daijin's Banquet

Section 156. When a Daijin is appointed, the banquet is generally held in some hall which is borrowed (from the Imperial Family). Uji Sa-daijin Dono's was held in the Higashi Sanjō Palace. His

Majesty was in residence at the time, and on receiving the request he graciously removed elsewhere. But there was no special necessity for all this, as there was a precedent for borrowing the apartments of H.M. the Empress Dowager.

On Associated Ideas

Section 157. When we take up a pen we think of writing; when we take up a musical instrument we think of tones; when we take up a wine-bowl we think of *saké*; and when we take up dice we think of gambling. The idea associated with it ever accompanies the object itself; never, therefore, even for a moment should we dally with what is not right.

If we merely glance cursorily at a single line of the Sacred Book, we apprehend the context both before and after, and thus in a moment may the sins of many a year be wiped out; and if we had not opened the book just at that moment, how could we ever have realized this? Herein we see the advantage of the association of ideas. Though the heart be not stirred anew, yet, if we stand before a Buddha with a rosary and take up the Scriptures even negligently, a good work is automatically performed; if we sit in the posture of contemplation, though our thoughts be elsewhere, we are unwittingly deep in meditation.

The deed and the idea associated with it are in reality but one and the same; and if the act itself

does not cause us to offend, our minds will by it without doubt be made more perfect. Be not obstinately sceptical about this, but reverential and venerating.

The Dregs in a Wine Bowl

Section 158. Somebody once asked me, 'Why is it that one throws away the dregs at the bottom of a wine-bowl?' And I said, 'Well, if you take the word sediment as *gyō-dō* 凝當, surely you may throw away what solidifies (凝) at the bottom (當).' But he replied, 'No, it is not so; it is *gyō-dō* 魚道 (fish track[158]), and any drops that may be left behind are to cleanse the place which the mouth has touched.'

The Name of a Knot

Section 159. A certain person of high rank tells me, 'A *mina-musubi* knot is a row of knots tied in a cord, and is so called because it looks like a *mina* shell (fresh water snail).' It is quite wrong, therefore to call it '*nina*'.

Some Common Errors of Speech

Section 160. It is not right when hanging up a tablet over a doorway to talk of 'fastening it up'. Ni Hon Zemmon of Kadé no Kōji speaks of 'hanging

up a tablet '. Nor is it correct, either, to ' fasten up ' a balcony for some show or procession. It is quite usual to talk of ' fastening down ' a wooden floor, but for a balcony you should say ' build '. It is wrong, too, to say ' burn ' an invocation by fire ; you may say ' practise ' it, or ' invoke by fire '. And it is incorrect to pronounce the 法 of *gyō-bō* 行法 as ' *hō* '. The Bishop of the Seikan Temple says it should be called ' *bō* '.

In our general conversation there are many cases of this sort.

The Time for Cherry Blossoms

Section 161. It is said that the blossoms are at their best 150 days after the shortest day of winter (May 21) ; or seven days after the spring equinox (March 28). It will not be far wrong, therefore, to put it at about the seventy-fifth day from the beginning of spring (April 20).

A Dastardly Deed

Section 162. The curate of the Henjō Temple was in the habit of feeding the birds on the pond. One day he scattered food for them up to and even within the temple itself, leaving only one door open ; and when I know not how many had entered, he himself went in, shut the door, and began to seize and kill them ! This dastardly deed became known ;

for a boy who was cutting grass heard (the noise) and told people about it. The villagers all arose, went in, and saw for themselves the priest in the midst of a number of terrified geese killing them by knocking some down and twisting (the necks of) others. They seized him and carried him thence to the police station ; the slaughtered birds were hung round his neck, and he was cast into prison.

This was done during the time that Mototoshi Dai-nagon was Superintendent of Police.

A Point in Calligraphy

Section 163. There was a difference of opinion among some astrologers as to whether the 太 of 太 衝 (*taishō*, the fourth month) should be written with the dot, or without it. And the lay priest Morichika said, ' On the inside of the pages of a book on divination belonging to the Regent Konoé are some notes in the handwriting of Yoshihira, and there it is written with the dot.'

On Gossip

Section 164. Men of the world, when they meet, can never, even for a moment, refrain from speaking ; they are at no loss for words. But if you listen to them, their talk is nearly always profitless—mere worldly gossip true or false about others, which does much harm and little good either to themselves or

to anybody else. And, as they chatter on, little do they realize what harm they are doing to each other's minds.

Against the Tendency to Wander

Section 165. Men from the eastern provinces mingle with the people of the Capital, while the latter go into the country to improve their worldly state; and priests, too, of known and unknown creeds desert their temples and monasteries to mix with those whose manner of life is very different from their own. All of which is sad to see.

An Image of Snow

Section 166. When we consider the tasks that men toil and labour at, it is as if, an image of snow having been made in the warm spring sunshine, one were to work hard to decorate it with gold and silver pearls and jewels, and then to build a temple with a pagoda for it to live in. But can one expect to finish the building and install it there safely?

As long as life lasts, very many are the pursuits that we aim at, though all the time we are melting away underneath, just like the snow.

On Humility

Section 167. When a man, whose interests are in any one particular kind of skill, sits to watch a display of another kind, he says, 'Now, if this were my own subject I should not be looking on so disinter-

estedly.' Thoughts like this are not unusual, but I consider them much to be regretted. Rather should he envy the ability which he has not himself got and should say, ' Ah, how enviable ! Why have I never studied this ? '

To thrust forward your own knowledge in competition with others is like a horned beast lowering its head (to strike), or a sharp-toothed animal snapping its jaws.

A man who does not glory in his virtuosity in competition with his fellows is a good man ; for to strive to excel others is a great mistake. Those who are of high rank, or of surpassing ability, or who come of a famous family think themselves superior to others ; and, even though they do not say so in so many words, they are guilty of no slight offence. With care and watchfulness should they strive to forget such things. For it is conceit like this which alone makes one look ridiculous, which causes one to be contradicted by others and invites calamity.

When a man truly excels in any one speciality, he knows well in his own mind how deficient he is, and therefore his aim (at perfection) being never attained, he ends by never being vain of his accomplishment.

On the Reputation of the Aged

Section 168. When one who is well advanced in years is such an authority on any particular subject that people say, ' When this man dies, to whom can we refer ? ' his life as a champion of the aged is not

wasted. Though granting this, it follows that he has never cast aside his particular study, but has devoted his whole life to it, which seems rather a pity.

In many cases (when he is referred to), even though he really has the knowledge, he may by answering off-hand (fall into error), and people would then wonder if he were really as clever as they had heard. So let him say, ' I have forgotten for the moment,' or, ' Mistakes creep in of their own accord and I cannot be absolutely certain,' and then people will think more than ever that he is indeed a true master in his own subject.

But sadder even than this is it to listen and think, ' That is quite incorrect,' while one who should not really touch upon the matter at all is arrogantly speaking of what he knows nothing about.

A Mistaken Idea Corrected

Section 169. Some affirm that ' *shiki* ', meaning any kind of ceremony, is a modern word which was never in use until the days of H.M. Go Saga. But the Lady Ukyō, formerly an attendant upon Her Majesty Kenrei Mon In,[169] wrote later on, when she was residing (at Court) after the accession of the Emperor Go Toba to the throne, ' The ceremonies (*shiki*) of the times have not been changed in any way '.

On Visiting

Section 170. It is not well to go to another man's house without any particular object. If you call on a matter of business, you should leave as soon as ever it is concluded. It is bad manners to remain a long time.

As you sit opposite to each other many are the words that pass causing weariness to the flesh and no relief to the mind. Countless other matters too are interrupted by this waste of time, and neither of you derives the least benefit from it.

But it is wrong (for the host) to betray by his conversation that he is wearied. If the visit is inconvenient, let him say so at once.

All this, however, does not apply to such a case, for example, as when (the host) being at leisure and thinking it would be pleasant to chat with a congenial friend may say, ' Well, to-day, just for a few moments let us give our minds a rest '. We may all on occasion have green [170] (hospitable) eyes, like Genseki.

For it gives one pleasure when a visitor drops in without any particular object, has a quiet chat and then returns home ; it is very agreeable also to get a note after a long silence merely asking how you fare.

On Right Self-Conduct

Section 171. When a man is playing the shell game,[171] if he neglects the shells in front of him and casts his eyes across for those which may be covered by the sleeves or the knees of others, the

shells in front of him will be matched by his adversary while he is looking round. A good player never seems to pick his shells unduly from other places, but takes those close at hand, and he matches the most. So, too, when you place a counter on the corner of the *goban* board to fillip; you will not hit if your eyes are fixed upon the counters opposite as you fillip. You should look well to your own neighbourhood, and if your shot is true along the squares near you, the counter you are playing will surely hit its mark.

In matters of every kind look not elsewhere for what you require, but see that your own conduct is correct. In the words of Seiken Kō, 'Do what is right and seek not to read the future'.

In governing the State it is the same also. If you yourself are not circumspect but are led astray by your heedlessness, then only when the distant provinces have broken out in rebellion, as they will surely do, will you begin to seek from others some means (to suppress them). The same idea is found in the Book of Medicine, 'He is a fool who exposes himself to the wind and lies upon damp ground, and then complains to the Gods that he is ill'. Lighten the troubles of those before your eyes, be charitable, and keep strictly to the Way, and your good influence will flow far and wide; but few men know this. U went forth and subjugated Sambyō; but a far greater thing was it when he withdrew his troops and taught the people virtue.

On Youth and Age

Section 172. 'When young you[172] have too much animal spirits.' Many are the desires and passions of your easily excited heart, and thoughtlessly you run into danger and destruction as easily as a ball rolls. Delighting in magnificence you squander your resources, and having got rid of them you appear in rags the colour of the moss; your impassioned heart grows emboldened, you are given to contention, feel envy and mortification when anything takes your fancy, and remain restless from day to day. Caring only to copy the example of those who give themselves up to love, frivolity, and luxury, who ill-use their bodies which should last for a hundred years or who throw away life itself, you think little of good health and long life, but are dragged on by your infatuated heart and become the subject of talk for long after. In fact, to injure the body is the work of the days of your youth.

The old man, on the contrary, finds his mental powers fail; he becomes simple and heedless, nor will anything arouse him to admiration or excitement. His heart being naturally torpid, he does nothing that he can help. Guarding well his own health he is free from anxiety about it, but ever has to think of the trouble he is causing to others.

Just as a youth excels an old man in elegance, so an old man excels a youth in wisdom.

On the Poetess Ono no Komachi

Section 173. The facts about Ono no Komachi are not known with any certainty, but the days of her decline are to be found mentioned in a book called *Tamatsukuri*. This book according to some was written by Kiyotsura, although it is entered in the catalogue of the works of the great teacher Kōya (Kōbō Daishi). The great teacher died at the beginning of the *shōwa* period (A.D. 834–48), and I doubt whether Ono[173] was not in her prime after that.

On Following the Way

Section 174. They say that, if a dog which is good for a small hawk is worked with a large hawk, he becomes quite useless for small hawks again; and that may well be true, for one ever forsakes the small after having once taken up the great.

Now, of all the many interests that men take up, none is greater than the joy of (following) the Way. This is a great truth. When once you have heard the Way and made up your mind to follow it, what is there you will not forsake? what else is there you can possibly undertake? Surely even a foolish man is not inferior to the instinct of an intelligent dog!

On Drinking

Section 175. There are many things in life which I cannot understand. (For example), it is ever a wonder to me why some people on every opportunity forthwith delight to urge and constrain others to drink *saké*.

The face of one who is drinking shows that he is suffering severely. With wrinkled brows he watches the eyes of the others, so as to seize an opportunity to throw away (his wine) and escape. If he is detained and forced to drink against his will, even a man of refinement will quickly turn into a ridiculous lunatic; while one who is perfectly healthy becomes before your very eyes seriously ill and falls prone, utterly ignorant of all that is going on around him. How foolish to spend a fête day thus! Till the morrow with aching head and unable to eat he lies there moaning. He knows as little of yesterday's doings as if he had been severed from his former life; public and private business alike he drops, so indisposed is he. To cause another to make such an exhibition of himself as this is not charitable, and is quite contrary to good manners; while he who meets with such a trying experience will surely look back at it with bitter regret. If nobody ever did the like here and we heard that it was a common custom among men of other lands, should we not think it very strange and extraordinary?

At all events, the effect it had (recently) upon certain people was deplorable. One who is generally admired as an intellectual man quite lost his reserve and grew verbose, shouting with laughter; with his cap on one side, his ribbons untied and (his dress) lifted high up his legs, from his disgraceful appearance you would never have recognized his

The effect it had (recently) upon certain people was deplorable.

usual self. A woman openly pushed back the hair from her forehead, and with a total lack of all modesty held up her face, giggled, and seized the hand of him who held the wine-cup. A rude fellow, too, grabbed a piece of food and pushed it into another's mouth, himself meanwhile gobbling in an impolite manner. Then shouting at the top of their voices they all began to sing and dance. A priest, alas, of venerable age ! was called in, who bared his shoulders black with dirt, so that even the spectator who might have been entertained by his wondrous contortions was offended and disgusted. While one feebly laughing told amazing tales about his good self, another half drunk began to weep, and the lower class cursed and swore at each other and began to brawl—a disgracefully vile (exhibition). It was all very shameless and sad. In the end they seized hold of what is forbidden (drew a sword ?), and tumbling from the balcony or else from a horse or carriage got badly hurt. One whose rank did not allow him to ride staggered along the high road and lurching up against a wall or a gate scattered—I really cannot bring myself to say what ! And the priest, alas, of venerable age ! without his scarf and supporting himself upon the shoulder of a little child, reeled along babbling unintelligibly. An edifying sight indeed !

How can such a state of things as this be profitable for one either in this world or in the next ? In this world, it is the cause of much tribulation, the loss of

money, and the acquisition of sickness ; for though it is said to be better than a hundred medicines, it is in reality from *saké* that innumerable ailments arise. Though it is said to make one forget trouble, it is the drunkard who weeps as he thinks of his sorrowful past. As for the next world, it is through it that faculties fail, good deeds are burned up as if by fire, sins accumulate, and countless commandments are broken, so that one is cast into hell. ' He who takes *saké* and forces another to drink will be re-born five hundred times without his hands.' Such was the teaching of Buddha.

Though you may well think that such a thing should be avoided, yet there are times when one can scarcely do without it. On a moonlight[175] night, a morning after a fall of snow, or when beneath the blossoms with your heart at peace you are conversing, to pass round a cup of wine adds much to the general enjoyment. Or some day when you are not busy, if a friend unexpectedly drops in, it cheers the heart to make a little festivity. It is exceedingly gratifying, also, to be handed, as a sign of great favour, some holy fruit and *saké* from behind the screen in a certain very sacred precinct (the Imperial Apartments). Then in some cosy nook in winter with an intimate friend it is delightful to sit and cook a morsel over the fire and to drink deeply with him. Or if in the wilds of the mountains (you stop) at an inn on your travels, perhaps some one may say, ' What about a little refreshment ? '

and then it is pleasant to sit on the grass and drink. It is good, too, even for one who is a non-drinker to take a little when urged to do so. And how delightful it is when one who is of especial distinction is pleased to say, ' Now, one more ; just a little drop ! ' It is pleasing also to grow confidential (over a cup of *saké*) with a hard drinker whose acquaintance you wish to improve.

In spite of all I have said, one who drinks is often quite entertaining, and so we condone his failing. (For instance) when fatigued with drink he sleeps late in the morning and his master accordingly has to open the house, with confused and bewildered looks, his scanty queue undone and without dressing, he bundles his clothes up into his arms and runs off dragging them behind him like a woman's skirt, his thin hairy old legs giving a delightfully comic touch to it all.

A Royal Example of Humility

Section 176. The Mikado of Komatsu (i.e. Kōkō) ascended the Throne when he was but a common person ; and never forgetting that in former days he used to perform the domestic duties himself, he continued to cook his own food, and the Black Door is (the name of) the room where he did it. It is called so from the fact that it is blackened with smoke from his cooking fire.

On Timely Forethought

Section 177. H.R.H. the Steward of the Household at Kamakura once gave a game of football (at which I was present). Rain had been falling, and the ground was not yet properly dried, so he began to consider what should be done. The lay priest Sasaki Oki, however, loaded a number of trucks with sawdust which he begged to present, and this was rolled into the ground, so that it was no longer spoiled by mud.

The company were much impressed by such wonderful forethought in having it ready. But Yoshida no Chū-nagon said, when reference was made to it, ' Surely there should have been some dry sand kept in readiness,' and I felt quite ashamed about it ; for the sawdust which had been thought so good was in reality but a vulgar substitute. According to ancient custom the man charged with the superintendence of the gardens should always have dry sand ready.

A Mistake Corrected

Section 178. On a certain occasion when some *samurai* were telling about a *kagura* dance they had been watching in the Palace Shrine, they said, ' —and this man carried the Sword of State '. But a lady-in-waiting, who belonged to the Palace, heard it and very happily whispered, ' When His Majesty proceeds to the Sacred Temple (for the *kagura* dance),

it is the Day Pavilion Sword which is used'. Now this lady, it seems, had for many years been a server in the Temple.

The Aspect of an Indian Temple

Section 179. The Rev. Nissō no Shamon Dōgen brought with him (from China) a complete set of the Sacred Writings, which he carefully installed at Yakeno, near Rokuhara, preaching in particular from the *Shūryōgon* Scripture, and he named the place Naranda Temple.

The sage was wont to say, 'Kō Sotsu is said to have taught that the great gate of the (original) Naranda Temple (in India) faced north, but I cannot find it so stated in the *Sai-iki* or the *Hokken* Records. In fact there is no definite statement about it at all, and it is not clear what Kō Sotsu in his wisdom exactly did say; but there is no doubt that the Saimyō [179] Temple in China faces north.'

A Ceremony Explained

Section 180. *Sagichō* is a ceremony in the first month when the three mallets with which (the balls) are struck are taken from the Shingon Temple to the Shinsen Garden and there burned. The words, 'In the pond of the answered prayer,' [180] as sung at the ceremony, refer to the pond in the Shinsen Garden.

A Children's Verse

Section 181. A certain learned man says that in the words :

Fure fure ko-yuki	Fall, fall, powdered snow,
Tamba no ko-yuki.	Tamba's powdered snow,

the snow is called powdered because it is like sifted rice flour. (The second line) should be, 'Pile up powdered snow,' for the name 'Tamba' is a mistake ; and (the third line) should run :

Kaki ya ki no mata ni	On hedges and the forks of trees.

Has it not been repeated thus ever since the days of long ago ? The ex-Emperor Toba, when he was a little boy, used to say it in just those words when snow was falling, as is recorded in Sanuki no Suké's Diary.

On Dried Salmon

Section 182. Some salmon which had been dried alive was once served before His Majesty, and Lord Shijō Dai-nagon Takachika, hearing somebody say, 'It cannot be correct to serve such a strange (and cruel) dish as that,' said, 'If no salmon at all was ever offered to His Majesty, it might be as you say ; but as it is, why not salmon dried alive ? Is he not served with trout which have been dried while still living ?'

On Dangerous Domestic Animals

Section 183. When a bullock has tossed a man its horns are cut off, and when a horse has bitten anybody its ears are clipped, to mark them (as dangerous) ; for it is an offence on the part of the

owner to allow others to get hurt for want of a sign to warn them. Nor should a dog that bites people be kept either. All these are crimes and forbidden by law.

A Wise Mother

Section 184. The mother of Tokiyori, Governor of Sagami, was named the Nun (or widow) Matsushita.

Once when (her son) the Governor had been invited to visit her, the Nun with her own hands set about mending the paper windows which had become torn and fouled with smoke, cutting the paper with a small knife. Her elder brother Yoshikagé, a Castle official, who was making arrangements for the great day, said, 'Pray let me give it to some man or other to do, somebody who is especially skilled at work of that kind'. But she replied, 'The Nun rather thinks she will do it as skilfully as the man you suggest,' and she went on mending it pane by pane. Yoshikagé again said, 'It would be far easier to re-paper the whole thing; and besides the patches look unsightly'; and she made answer, 'The Nun proposes later on to re-paper it entirely, but on the present occasion she would prefer to do the work thus. Young people should learn the principle of using what has been damaged and mended, and that is the object she has in her mind.' How very praiseworthy was this! The teaching of thrift and economy is indeed the correct way to govern the country.

Though she was but a woman, she was not unfamiliar with the views of the sages of old. And in truth she was no ordinary person, for she had a son who was the guardian and protector of the whole land.

The Perils of a Rider

Section 185. Yasumori, the Governor of the Castle of Mutsu, was an unrivalled horseman.

A horse was once being led out for him which lightly leaped over the (stable) threshold with all its legs at once. Noting it, he said, 'That horse is frisky,' and he caused its saddle to be taken off again. The next one in stepping out stumbled against the sill, and he refused to ride it also, saying 'And that one is so stupid that he will bring me down'.

Who that cannot ride would ever think that there was so much to fear!

Precautions before Mounting a Horse

Section 186. A rider who was named Yoshida once said, 'The horse should ever be feared, for we must remember that no man can compete with him in strength. He who would ride a horse should first look it well over and learn its good and bad points. Next, he should see whether there is anything unsafe about its bit and saddle furnishings; and if he is in doubt about anything he should not gallop it. He who is not unmindful of these precautions is known as a good horseman; they are important points (to remember).'

On Taking Pains

Section 187. In all the different walks of life, when a man who has no natural ability is compared with a genius who practises an accomplishment which does not belong[187] by right to his family, he is sure to excel him; for, being ceaselessly careful, he never trifles with his work, and so is on an entirely different footing from one who is free to do as he will.

And this is the case not only with one's regular occupation. For in our behaviour generally to be ever taking pains, though without much natural talent, is the foundation of success; and to be undisciplined, though gifted by nature, is the foundation of failure.

On the Right Concentration of Effort

Section 188. There was once a man who wished to send his son into the Church, so he said to him, 'You must apply yourself to study and learn the doctrine of Retribution, so that you may earn your living by preaching'. Acting on this advice, in order that he might become a preacher, he first learned to ride a horse; for he thought, 'I shall keep neither a carriage nor a carrying-chair of my own, and when a horse is sent for me to go and officiate as priest, it would be sad indeed if I fell off, because I did not know how to ride'. Next he learned a few little songs, thinking, 'After the service is over I may be pressed to take a little *saké*, and my hosts would think it very odd if their priest

was totally without any social accomplishments'. Having thus got a smattering of these two important subjects he began to think of preparing himself still further (for his work); but while carefully considering it, not yet having had time to learn to preach, he found himself an old man!

And it is so not with this priest only, but with men of the world in general. During his youth it is ever to improve his standing, to achieve some great enterprise, to master some polite accomplishment, or to acquire learning that a man hopes in the distant future; but while his heart is set upon these things, thinking he has plenty of life left, he begins to idle and occupies himself only with what is before his eyes or is at the moment necessary; and so the days and months pass by and he grows into old age, having accomplished nothing. At length, having mastered no art and without the position he had hoped for, as he cannot recall the years he falls fast (into decay), just as a rolling wheel goes plunging down a hill-side.

So then we should think well which is the principal thing in our whole life we would aim at; and having carefully decided, we should earnestly strive to attain it, disregarding all else. When many tasks arise before us in any one day, or even hour, we should do that one which is the most profitable, even though it be so but by a very little; the others we should disregard, in order that we may bend all our energies on to the chief one. For if our hearts

are tempted not to throw everything else aside, the one great object will never be accomplished.

If I may offer an illustration, it is as if a man who was playing draughts, making no single move in vain, by the sacrifice of a few men captured many and so won the game. Now it is easy to lose three men, if thereby you can take ten; but to throw away ten in order to gain eleven is far harder. Still, you should keep to the move which will give you the advantage, be it but by one. You may grudge doing it, if you thereby lose as many as ten, and when the losses are greater still it is hard indeed to exchange them. But to think in your heart that you can take (your opponent's) men without sacrificing your own is the sure way to lose yours without capturing his.

Or, suppose a man who lives in the Capital has hurried off on business to the eastern suburbs, and then when he gets there he remembers an errand of still greater importance in the west suburbs; even at the very gate he should turn and go west again. But he will perhaps say, 'Having come thus far I may as well do this matter first. No special day was fixed, so I do not see why I should not go some other time to do what I have to do at the west'. But the waste of a single hour caused by this thought will there and then produce a wasted lifetime, a thing to avoid. Having once made up your mind to do a certain thing, you should not care if other objects are defeated, nor feel shame when

you are ridiculed by others. For you can never attain the one Great End without abandoning all else for it.

A number of men were once gathered together and one of them said, 'Whether it is better to say "*masoho no susuki*" (a blade of grass[188]) or "*masuho no susuki*" (an ear of grass) may be decided by an old record which the sage of Watanobé has'. The Rev. Tōren, who was seated there, on hearing this said, as it was raining, 'If anybody here has a coat and umbrella, pray lend them to me; I will go and ask at the house of the sage of Watanobé the correct way to speak of grass'. The others said, 'Be not so hasty; first let the rain stop'. But he replied, 'You could have made no more unfortunate remark than that! Does a man's life wait for the rain to clear away? If I should chance to die, or the sage should pass away, how could I ask him then?' And the story goes that he there and then ran out, went (to the sage's house) and got the information. I consider this singularly commendable.

It is written in the book called the Analects of Confucius, 'To do a thing at once is meritorious'. And just as he reasoned about the grass in dispute, so should we also reason about the supreme importance of our destiny.

On the Uncertainty of the Future

Section 189. You may propose to do a certain thing to-day, but some unforeseen matter of importance crops up and you spend the time wrongly on

it; or perhaps somebody you had expected cannot come, and some unexpected visitor arrives instead. At all events you fail to do what you had planned, and it is only the unlooked for that actually happens. What was to have been a trouble turns out to be not so, and what looked as if it would be easy proves to be quite heart-breaking; so that the events of each passing day are very different from what you had expected. The same applies also to each year, nor is the whole of life's span any different. You may perhaps think that everything is sure to go contrary to your preconceived ideas; but in that case you will find that things will of their own accord fail to do so, and it is harder than ever to foretell what is to come.

In truth the one thing we may be sure of is that nothing is certain but (life's) uncertainty.

On Married Life

Section 190. What is generally known as a wife is a thing no man should have.

I like to hear a man say, 'I live ever as a bachelor'; and I feel in my heart that there is nothing worse than to hear such stuff as, 'So and so has turned son-in-law', or, 'He has married some woman or other and they have settled down together'. For I consider it not in good form for a man to live in union with one who is nothing out of the common merely because he fancies that she is good-looking. And if she be indeed a handsome woman and he love her dearly, guarding her as he would his own

image of Buddha, one is rather apt to wonder how he can behave so.

Worse still is it for the woman herself who has to keep house ; it is a nuisance too when babies come and she has to nurse them and dote upon them. Then after her husband has passed away and she becomes a nun, when she grows old and all memory of him is lost, hers is indeed an inglorious lot.

Whatever kind of a woman she be, if he keeps seeing her about him from morn till eve, his heart grows weary and he begins to dislike her ; the woman herself too becomes inattentive. To live apart therefore and to go and stay with her from time to time is the way to form a tie that the passing months and years can never dissolve ; for it will be no affliction then for him to go and pay her a little visit.

On Keeping up Appearances

Section 191. It is a great mistake for anybody to say that at night time one is not seen to advantage. For in many cases it is by night only that the glitter and tint of one's adornment are appreciated. At noon one should be simply and genteelly dressed, but in the evening a gorgeous and showy costume is desirable. One who is good-looking seems (I always think), handsomer still by artificial light at night, and I love to hear wary voices whispering in the dark. In fact it is at night time that both sheen and sound are most enjoyable.

It is very pleasing also to see men going to Court

in elegant apparel as the shades of night draw on, though there be no special function that evening. Young couples whose thoughts are fixed only upon each other pay little heed to the time of day; but they should by right be especially particular about their dress when they meet unceremoniously and on familiar terms. I like to see a man tidy with his hair freshly done at close of day, or a lady who, as the evening grows late, retires to her room and takes her mirror to touch up her face.

On Visiting Temples at Night

Section 192. Night is the best time also to go to worship at the Shintō and Buddhist temples, especially on those occasions when others do not go.

A Bad Judge of Character

Section 193. An uneducated fellow may fancy that he can appraise a certain man and gauge his knowledge, but he can never quite manage it.

(For example), an ignorant man, whose sole ability consists in playing draughts, may perhaps on meeting a really cultivated man who cannot play, think that the other is his inferior in general knowledge; or one who is especially skilful in any of the various arts may think he is more worthy than another who is not familiar with his particular attainments; but they are sadly mistaken. Again, a priest who studies the scriptures and a Zen priest who sits in deep meditation may each think the other less

worthy than himself; but they are neither of them right.

You should never challenge or criticize others whose abilities are beyond your own.

A Good Judge of Character

Section 194. The seeing eye of the expert will never make even the slightest mistake about others.

For instance, somebody concocts a fabrication which he disseminates among a number of people, so as to form an estimate of their various characters. One man will honestly believe it to be true and may be judged by what he says. Another will fancy he sees in it far more truth than is pretended and will make it worse by exaggerating it. Another will discredit it altogether and pay no regard to it. Another, thinking it somewhat fictitious, while neither trusting it nor distrusting it, will turn it carefully over in his mind. Another, while thinking it highly improbable, will say no more than, 'It may be so, as it is currently so reported'. Another will make all kinds of guesses, and even nod and smile sagaciously as if he knew all about it; though in reality he knows nothing whatever. Another will hazard a guess and think, 'Ah! that must be it', but will still feel doubtful about it for fear of falling into error. Another will smile and clap his hands, thinking it to be nothing but a joke. Another will take it at its true worth, but will not express his opinion; thus, though he is himself in no doubt

about it, he will pass it by like one who knows nothing. Another will perceive from the very first the object of the fabrication, and without any actual deception will join in and give what assistance he can to the originator of it.

When a number of foolish people are jesting among themselves in the presence of one who has the wit to perceive, all these different types may be recognized either by their words or their faces,—they cannot be hidden. And more easily still will an enlightened man appraise such as us who are wandering astray,—as if he held us in the hollow of his hand.

But not in this manner,[194] however, should we form an estimate of (the teaching of) the Laws of Buddha.

An Escaped Imbecile

Section 195. Somebody was once passing along the Koga field path, (when he saw) an individual arrayed in a wadded silk garment and wide trousers carefully washing a wooden image of Jizō, which he had immersed in the muddy water of the rice field. And as he watched this extraordinary spectacle, two or three men in hunting livery came up and saying, 'Ah, here is his lordship', conducted the (poor) fellow away.

It was the Lord Chamberlain of Koga! But when in his natural state of mind his lordship was a most worthy and estimable man.

On Ordering a Procession

Section 196. Once when the portable shrine of the Tō Dai Temple was returning in state from the small Shrine of the Tō Temple with some Genji nobles in attendance, this same Lord Chamberlain, who was then Commander-in-Chief, was ordering the crowd to be pushed back in front. The Prime Minister of Tsuchi Mikado asked him, ' Should the precincts of the shrine be kept clear too ? ' But he merely replied, ' The son of a soldier is perfectly well acquainted with the duties of his office '.

On a subsequent occasion he said, ' That Premier may have read the *Hokuzanshō*, but he is evidently unfamiliar with the views of Saikyū. It is the precincts of the shrine above all that should be cleared, for fear of the evil spirits and malevolent deities with which it is haunted '.

On the Use of the Word Jōgaku

Section 197. In the *Engishiki* we find *jōgaku no nyoju* (the full complement of Court maid-servants) ; so that *jōgaku* is not used only for priests in the temples. In fact it is the general word for the full complement of any kind of officials.

On the use of the Word Yōmei

Section 198. The term Yōmei (honorary) is not confined to the title Yōmei no Suké (Hon. assistant) : we find Yōmei no Sakwan (Hon. fourth assistant) also mentioned in the *Seiji Yōryaku.*

Chinese and Japanese Voices

Section 199. The Rt. Rev. Gyōsen of Yo-gawa has said, 'China is a land where the voices are cultivated and not uncouth; while in our country they are all harsh, we have no refined tones at all'.

On the Bamboo

Section 200. The *kuré* bamboo has narrow leaves and the *kawa* bamboo has broad ones. It is the *kawa* bamboo which is to be seen near the Palace ditch, and the *kuré* variety which is planted close beside the Jijū Temple.

The Notices on a Sacred Mountain

Section 201. As to the boundary and dismounting notices,[201] the latter (for riders) is the lower one, and the former (for all laymen) is the one higher up.

On the Godless Month

Section 202. There are no records to show that the tenth month is really a month without the Gods and that it is best to avoid it for Shintō festivals; nor is it so written in any book. Is it not probable that this month was so called because there is in it no festival at any of the shrines? We are told that this is the time when all the host of the Gods gather at Daijingū[202] (the Isé Shrine), but there is no real authority for this. If it were so, we should expect to find it the special month of festivals at Isé, but it is not celebrated there in any way.

There have often been instances of His Majesty proceeding to shrines in state during the tenth month, and they have nearly always been ill-omened.

An Emblem of Punishment

Section 203. Nobody nowadays has any exact knowledge as to the (old) custom of hanging up a quiver on the house of one who was outlawed by Imperial decree. But when the Supreme Ruler was suffering or the land was troubled a quiver was hung up at the Tenjin Shrine in Fifth Avenue.[203] Also at Kurama there is a God called Myōjin of the Quiver, and there, too, one used to be put up.

When the quiver of a Police Inspector was hung outside any building, nobody might go out or in; but in modern times this custom has died out and the place is sealed up instead.

On Flogging a Criminal

Section 204. When a transgressor had to be flogged, he used to be brought to a frame and tied on to it. But nobody now knows what this frame was like, nor the correct procedure of putting him on to it.

A Dedication Oath

Section 205. The dedication oath of the abbot at (the temple of) Mount Hiei was originally written out by Bishop Jié; no provision is made in the law for any written oath at all. In the age of the wise

men of old there were no oaths of any kind in carrying on the government, but in these modern days they have become general. The law teaches us that there is no impurity in fire or water,[205] but only in the vessels that hold them.

An Ominous Incident

Section 206. During the time when Toku Daiji no U-daijin Dono was Superintendent of Police, he was once holding an official consultation at the Middle Gate, when a cow belonging to the official Akikané, which had broken loose, entered the building, climbed the platform where His Honour was seated, and lying down there began to chew the cud.

This being such an unprecedented occurrence, all agreed that the animal should be sent to the house of the augurs. But his father, who was then Premier, when he heard of it said, ' A cow is without any sense, and as it has legs will it not clamber up anywhere at all ? Some feeble officer who is irregular in his duty has evidently been unable to secure his wretched cow '. So the animal was returned to its owner, the mats it had lain upon were changed, and I venture to say there were no evil consequences !

It has been said,[206] ' When you see a marvel and do not marvel at it, it thereupon ceases to be a marvel at all '.

Another Ominous Incident

Section 207. When the ground was being levelled in order that the Kameyama Palace might be erected, they came across a mound where was a clump of I know not how many snakes gathered together.

People said that they must be the Gods of that spot; and a report to that effect was made to the Emperor, who asked in reply what should be done about it. All agreed, 'As they have been in possession for so many ages, it would be inadvisable to dig them up heedlessly and throw them away'. But this nobleman (the Premier) alone among them all said, 'When erecting a residence for His Majesty what evil can result from worms which dwell on [207] Imperial land? These are not malignant divinities, and they will take no offence; they may all be safely dug up and thrown away'. So the mound was destroyed and the snakes allowed to float off down the Ōi River.

In this case, too, there were no evil results.

On the Way to Tie up a Scroll

Section 208. When tying the cords of a scroll of Sacred Writings, it is usual to cross them from top to bottom, make a loop in the middle and pull it through beneath the (crossed) ends. But Bishop Kōshun of the Kegon Palace untied one and did it over again saying, 'That is the modern way of doing it, and it is very objectionable. The elegant way [208] is to wind (the cords) round and round and then

tuck in the end of the loop from the top to the bottom.

Being a man of venerable age he knew well about details of this kind.

An Absurd Deduction

Section 209. A man once had a dispute (with another) about a field. He lost his case at the Courts and out of pure malice sent his servants to reap it and gather in the crop. But on their way thither they first cut another field as they passed. (Its owner) asked them, 'Why have you done this? There was never any question about this field!' And the reapers made answer, 'There is indeed no justification for cutting this land; but as we have been sent to commit an offence what matters it where we reap?'

Surely a very queer argument!

A Mysterious Bird

Section 210. All that we are told about the *yobuko-dori* is that it is heard during the spring, but what kind of bird exactly it may be is not definitely recorded. There are instructions in the writings of the Shingon Buddhists for a Memorial Service [210a] 'when the *yobuko-dori* sings'. It is evidently a night bird. In the long poem [210b] of the *Manyōshū* beginning:

Kasumi tatsu	Mists of spring arise
Nagaki haru-bi no	And the days are lengthening

it is again referred to; for from the descriptions the *yobuko-dori* and 'the bird of night' seem to be somewhat similar.

Against Narrow-mindedness

Section 211. Many are the things on which we should place no reliance; for it is because he had had such complete confidence in them that a foolish man feels angry and resentful (when they fail him).

Have you power and authority? trust not in them; even the most dread personage may be overthrown. Have you riches? trust not in them; in an instant of time they may all be lost. Have you wisdom? trust not in it; even Confucius was unfitted for his epoch. Have you moral virtue? trust not in it; even Gankwai [129a] met with misfortune. Trust not even in the favour of your lord; for swiftly may your execution be required. Have you servants to obey you? trust not in them; they may revolt and leave you. Trust not in a friend's intentions, for (his feelings) are sure to change. Trust not even in a direct promise, for good faith is no common thing. If you base your hopes neither on yourself nor on others, then if good comes your way you will rejoice, and if evil you will not repine.

If you have plenty of room to right and left you are not thwarted; if you have space in front and behind you are not obstructed; it is when hemmed in that you get crushed to pieces. If therefore you have a heart which is petty and unyielding you grow contentious and with constant dissensions are soon brought low. But if you are broad-minded and amiable not a hair of your head will be lost.

Man is of the same spirit as the universe; and

Have you servants to obey you? trust not in them; they may revolt and leave you.

as the universe is infinite can human nature be anything else? If your mind is broad, wide, and unfettered, your passions will not be restricted, and nothing at all can trouble you.

The Autumn Moon

Section 212. The autumn moon is lovely beyond all measure! Nothing to my mind can be more pitiable than a man who cannot perceive how different it is from all other moons.

On Building His Majesty's Fire

Section 213. When making up the fire on the hearth in His Majesty's presence, charcoal may not be lifted with the tongs, but should be taken direct from the receptacle; the object being that greater care may be taken in piling it up, lest it should come tumbling down.

But once when His Majesty went in state to (the temple of) Yawata, the attendants in white livery were putting on charcoal with their hands; and a certain man, learned in ancient lore, said, 'On a day when white is worn there is no objection to the use of tongs'.

On Some Musical Names

Section 214. The music known as *sō-fu-ren* (想夫戀, loving thoughts of my husband) has nothing to do with connubial love. It was originally

written *sō-fu-ren* (相府蓮, Privy Councillor's lotus), and the characters have been altered. Ōken of Shin, who was a Privy Councillor, planted the lotus at his home, and the music was composed in its honour. He was thereafter known as 'the Lotus Privy Councillor'.

The music called *kwai-kotsu* (廻忽) also should correctly be written *kwai-kotsu* (廻鶻). There is a country called Kwai-kotsu, a land of terrible barbarians, who were conquered by the Chinese; and when they were afterwards brought to China they still used to play their native music.

A Frugal and Informal Supper

Section 215. The nobleman, Taira no Nobutoki, when he was an old man, used to tell the following story of his young days: 'One evening I received an invitation from the lay priest of the Saimyō [215] Temple, and I replied, "(I will come) in a moment". But finding that I had no visiting dress, I delayed over one thing and another, till a second message came, "Possibly you have no visiting robe; but it is night, so though unconventional pray come at once"; and I arrived there in the shabby old garb which I generally wore at home. He brought out some cups and a flask (of wine) and said, "I sent you my message because it would have been so dull to drink this *saké* all by myself. I have no food

to offer you, and my servants have retired to rest; but pray hunt about the place and see if you can find anything that will do." So I took a taper and searched the dark corners, till I found a little bean sauce in a small basin on a shelf in the kitchen, and I said, "This is what I have found!" "That will do capitally", he replied, and with fun and jollity we drank many a cupful together. And that is the way we lived in those days!' said he.

A Friendly Action

Section 216. On a certain occasion this lay priest of the Saimyō Temple, while on his way to worship at Tsuru-ga-Oka,[216] called upon the lay priest Ashikaga Sama, having first duly sent a message to say that he was coming. His host's preparations were as follows: for the first course ceremonial dried haliotis, for the second shrimps, for the third sugared rice cakes, and that was all. There sat down (with the guest) the master of the house with his wife, and Bishop Ryūben [216] who sat beside the host.

Soon (the visitor) said, 'I wonder if you have yet got those coloured Ashikaga linens which you generally send me each year?' (The host) answered, 'Yes, they are all ready for you,' and several kinds of coloured linen were laid before him. Whereupon he had them made up into dresses by the ladies of the house and presented them (to his host)!

I had this tale from one, alive quite recently, who saw it himself.

On the Pursuit of Riches

Section 217. A man of enormous wealth once said to me, 'Men should forsake all else and devote themselves entirely to the acquisition of riches; for existence as a pauper is worthless, and it is only the rich and well-to-do who are men at all. Now, would you become rich, the first requisite is to train yourself to take the correct view of life. And by that I mean nothing but this—while you live you must consider human life as fixed and stable, and never for a moment think of it as impermanent. Be this your chief care. Next, you must never give way to your manifold needs and requirements. In this world your wants both for yourself and others know no limit; and if you yield to your passions and fancy you may gratify your every desire, though you had a million of money it would suffice not even for a moment. Your requirements are endless, but the time soon comes when your resources are all gone, for you cannot satisfy unlimited needs with a limited fortune. Therefore if desire springs up in your heart, it is an evil thought come to work your ruin; be strictly careful and on your guard against it, and do not give way to even the least of your wishes. Next, if you fancy your money may be employed like a servant (to carry out your behests), it will be long indeed ere you are free from poverty. Do not compel it to serve you, but rather look upon it with awe and reverence, like your lord, or like your God. Next, though you wellnigh

disgrace yourself, you must show neither temper nor malice. And next, you must have honesty and be scrupulous in keeping your word. He who seeks after wealth and holds to these precepts shall find riches come to him as surely as dry (wood) bursts into flame or water runs downhill. And as long as your accumulation of money remains unspent, though you cannot indulge in banquets and wine, music and love, though you cannot furnish your home with costly magnificence, though you cannot satisfy your every whim, yet your heart will be ever peaceful and happy.' Such were his words.

But it is only to enable him to gratify his desires that a man seeks for wealth at all; and he calls money wealth, because by its means he can procure what he wishes. A man who has desires which he cannot gratify and money which he cannot spend is precisely the same as a pauper. What pleasure can it give him? These precepts tell us that if we have no worldly cravings we shall have no fear of poverty. But we might as well be without wealth at all, as find comfort only by denying ourselves all that we wish for. Surely one who suffers from a boil would rather be without it at all, than find comfort only by washing it in (cold) water.

Therefore, when we come to this, there is no difference between the rich and the poor. The only perfection is the happy mean, and to be ever in want is no[217] worse than to have nothing left to wish for at all.

Two Fox Stories

Section 218. People are sometimes bitten by foxes.

One of the servants in the Horikawa Palace while asleep was once bitten in the leg by a fox. In the Ninna Temple too, one night three foxes flew at a junior priest as he was crossing in front of the main building, and bit him. He drew his sword to defend himself and thrust two of them through, killing one outright, but the other two escaped. The priest was bitten in many places, but did not succumb.

On Playing the Flute

Section 219. Once when I asked Shijō Kwōmon he told me, 'Tatsu-aki ranks very high as a skilled (musician). The other day he came to me and said, "I am no doubt irritable and very stupid, but I humbly think that there is something rather strange about the *go* stop in a flute. For this reason: the *kan* [219] stop gives the *hyō* note, and the *go* stop gives the *shimomu* note, while the *shōzetsu* note comes in between them. The *jō* stop gives the *sō* note, next to it comes the *fushō* note, and the *saku* stop gives the *ōshiki* note; next to this comes the *rankei* note, then the *naka* stop gives the *banshiki* note, and in between the *naka* and *roku* stops comes the *shinzen* note. Thus each stop combines with the next to form a harmonic note, except the *go* and *jō* stops which are not in accord; for when both are played

together the tone is displeasing. Therefore when one comes to these, one stop has to be lifted (before the next is put down). If it is not, the result is a discord, and it is hard for a man to play it properly." That is what he told me, and the conclusion arrived at is indeed of interest. A wise man of old once said that a youth should be regarded with respect, and this example bears him out.'

On another occasion, however, Kagemochi told me, 'If the instrument you use is properly tuned, all that you have to do is to blow it. When playing a flute you modulate the notes by your breath, but you must add a little natural ability to what you have been taught about each stop and put your heart into it as well, and you should do this not with the *go* stop only. You cannot say definitely, therefore, that to lift (one stop before the next is put down) is the only way to play. If you blow badly any of the stops may sound discordant, but with a skilled musician they are all harmonious; if they are not, it is the fault of the player, and not a defect in the instrument.' Such was the opinion he gave me.

On the Tone of Temple Bells

Section 220. To the musicians of the Tennō Temple I once said that though all else in the provinces might seem vulgar and stupid the opera at the Tennō Temple would not shame even the Capital itself; and they replied, 'The music at this temple when it is played correctly does indeed

harmonize more beautifully in tone than any other. The reason is said to be that we still to-day preserve the pitch of the music written in the time of H.R.H. Prince (Shōtoku). It is the bell that hangs in front of the Rokuji Hall, and its tone is the exact *ōshiki* note (approx. A natural). But, as it rises or falls (slightly) according to the temperature, it can only be accurately taken between the Nirvana Festival and the Festival of the Dead (i.e. between the fifteenth and twenty-second days of the second month). It is a highly valued possession; for having once got this exact tone all other notes will harmonize.'

All bells should sound the *ōshiki* note. It is the note of mutability; for it is that which is given out by (the bell at) the Temple of Mutability in the Gion Monastery (in India). The bell of the Saion Temple should have sounded the *ōshiki* note; but though it was re-cast again and again it was still out of tune, and therefore it had to be procured from abroad. The Hōkongō Temple bell also sounds *ōshiki*.

On Extravagant Ceremonial Costumes

Section 221. During the *kenji* (1275–8) and *kōan* (1278–88) periods, on the (Kamo) Festival day, those employed by the police used (to carry), for a decoration, a figure of a horse made of four or five pieces of linen of a peculiar blue tint, with a tail and mane of candle-wick. Over this they threw a garment painted with spiders' webs, and as they

passed along they sang the gist of a verse.[221] Old officials to-day tell us that this was quite a usual thing to see, and that it was always pleasing and in good taste.

But in these days the decorations, as the years pass by, have become much overdone. (Those in the procession) have adopted endless figures of great weight; their (decorated) sleeves to left and right have to be borne up by others, and they themselves, scarcely able even to carry their spears, and panting for breath, make a very unseemly spectacle.

A Question of Liturgy

Section 222. Jōgwan Bō of Takedani once, while visiting at the Tō Nijō Palace, was asked (by the Empress), 'How may we acquire the greatest merit at a Mass for the Dead?' He replied, '(By intoning) the *Kōmyō*, *Shingon Hōkyō*, and *In Darani* scriptures.' (On a subsequent occasion) his students asked, 'Why did you say that? Surely nothing can be more beneficial (at that service) than to repeat the *Nembutsu* prayer; so why did you not say so?' And he answered, 'Had it been one of our own sect, I should have said so, (but it was not); and, to tell the truth, I know not where to find in Holy Writ that we shall thereby acquire greater merit when chanting the Mass for the Dead. So, as she might have asked me again from whence I got my authority, a question which I should have been unable to answer, I gave her that reply; for

the *Shingon* and *Darani* are at all events well authenticated scriptures.'

On a Boy's Name

Section 223. Tazu no Ōi Dono, when a boy, was known as Tazu Kimi (Master Crane). But it is a mistake to say that he was so called because he used to keep cranes.

On the Waste of Land

Section 224. The lay priest Yūshū, a teacher of philosophy, on his way from Kamakura up (to the Capital) once called on me to ask me some question ; and on entering he at once chided me as follows : ' Much of the space in this garden of yours is shamefully and improperly wasted. He who knows the Way would set to work and plant it. Pray put all of it under cultivation, except a single narrow path.'

And in truth, to waste even the least bit of ground is all so much loss of profit ; it might be planted with vegetables or simples.

On the Origin of Certain Dances

Section 225. Ō no Hisasuké tells me that the lay priest Michinori once chose the most pleasing of the various (known) dances and taught a woman called Iso no Zenji to perform them. Girt with a sword, she wore a white garment with a man's cap, and hence they came to be known as ' men's dances '. Zenji had a daughter named Shizuka

who followed her mother's profession; and these two were the first original female dancers. They sang of the signs and wonders of the Buddhist and Shintō Gods.

In later times Minamoto no Mitsuyuki composed many more. And some are the revered composition of the ex-Emperor Go Toba, which His Majesty was graciously pleased to teach to Kamegiku.

A Great Writer

Section 226. Once, in the days of the ex-Emperor Go Toba, Yukinaga, a former ruler of Shinano, who was renowned for his knowledge of old (music), on being summoned to take part in a discussion upon musical matters, forgot two of the Dances of the Seven Virtues, so he was thereupon nicknamed 'The Young Man of Five Virtues'. He was so cut to the heart by this that relinquishing his studies he shaved his head; and the priest Jichin, whose charity caused him to take even a vagabond into his service if he had any one ability at all, kindly provided him with sustenance.

It was this same lay priest Yukinaga who wrote the *Heiké Monogatari*, and taught a blind man known as Ikibotoké to recite it; he also wrote very beautifully about the Temple Gateway on Mount Hiei. Of Kurō Hōgwan [226] he had a detailed knowledge which he duly recorded, but about Kaba no Kwanja [226] he seems to have been not very well informed, and he omits much that might have been

included. For his military matters and all that concerns horses and arms he wrote according to the information which Ikibotoké got for him by questioning soldiers in the east.

And still to-day the wandering singing priests strive to imitate the natural voice of Ikibotoké.

The Origin of a Certain Prayer

Section 227. The *Rokuji Raisan* is a collection of sacred writings made by a priest called Anraku, a follower of the Rev. Hōnen ; [39] it was his chief work. After that, a priest known as Zenkwambō of Uzumasa settled the notes and the pitch, and intoned it himself. This was the origin of the prayer *Ichi-nen no Nembutsu* ; and it dates from the times of the ex-Emperor Go Saga (about 1250). Similarly Zenkwambō composed the (music for the) *Hōji San* also.

The Origin of Another Prayer

Section 228. The prayer *Shaka Nembutsu* of the Sembon (Temple) originated from the Rev. Nyorin during the *bun-ei* period (1264-75).

A Wood-carver's Knife

Section 229. I am told that a good craftsman always uses a knife which is the least little bit blunt. Myōkwan's [229] knife did not cut perfectly.

A Ghost Story

Section 230. In the Gojō Palace a ghost once appeared!

Fuji Dai-nagon Dono tells me that the courtiers were playing draughts in (the room with) the Black Door when something lifted up the blind and looked in. 'Who is that?' they cried as they turned to see; and lo! there was a fox in the guise of a man peeping in. 'Ah, it's a fox!' they shouted, and it fled away terrified.

It was without doubt an immature fox which had not properly disguised itself.

Against Forced Wit

Section 231. The lay priest Sono no Bettō had no rival with a kitchen carving-knife.

Once in the house of a certain man a magnificent carp was served at table, and all the company were anxious to see the lay priest Bettō carve it, but were in some doubt as to how best to broach the subject. However, he himself, being a man with his wits about him, said, '(I have bound myself) to cut up a carp daily for a hundred consecutive days, and I must on no account miss this opportunity. I beg therefore with some diffidence to do it'; and he proceeded to carve it. Somebody when relating this to the lay priest Kitayama Dajō Dono said that all considered it a very happy and neat (solution); but the latter replied, 'For my part, I hold such a remark to be in the very worst taste in the world.

Far better would it have been had he simply said, " If nobody else wishes to carve this, pray let me do it." How could he really have been cutting up carp for a hundred consecutive days ! ' He who told me this thought it an excellent thing to say, and I quite agree with him.

It is ever better to adopt grave simplicity than to try to be brilliantly witty. When formally entertaining a guest, it is, I admit, right to strive to make the event amusing, but far better is it to refrain from too much of that kind of thing. And when you offer a gift to anybody, let your true aim be simply to say, ' I beg to present you with this,' and nothing more ; for it is embarrassing when (for instance) somebody, who asks you (to accept a present) which you do not wish to take, urges a game of chance that he may have an excuse to pay you.

Against Presumptuous Conduct

Section 232. People generally should (strive to) appear as if ignorant and incapable.

(I once heard) a certain man's son, who was by no means of unprepossessing appearance, quote the classical authors by way of joining in the general conversation, though his father was present. It sounded wonderfully clever, but I should have liked him to have refrained in the presence of his honoured superior.

Again, in the house of another man a lute was once sent for, that they might hear a wandering minstrel

perform. As one of the bridges (of the instrument) was missing, (the host) said, 'Get one made and fixed in position.' One of the company, a very presentable looking man, said, 'Perhaps you have such a thing as the handle of an old ladle?' and as I looked at him I saw from his long nails that he played the instrument himself. Such an officious remark as that was quite uncalled for in the case of a blind minstrel's lute, and I for my part felt sorry that he had thus (boasted) of being himself a player. A certain person thereupon added that the handle of a ladle being of common pine-wood was by no means suitable for the purpose.

The slightest detail in young people stamps them as being well- or ill-bred.

On Good Manners

Section 233. Would you avoid giving offence to others, be straightforward in everything, treat all men with due deference, and let your words be few. And though all alike, men and women, age and youth, should behave thus, it is the charming manners of those who are both young and good-looking that make the deepest impression upon one.

The cause of all censure from others is that one is apt sometimes to affect a superior attitude, to claim vast experience, and to treat the rest of the world with indifference.

On the Advantage of Plain Speaking

Section 234. If one asks you a question which you think surely everybody must know, it is very wrong for you deliberately to confuse his mind by your answer, even though it may seem foolish merely to make a plain reply. For possibly he does know, but asks in order to make certain; and besides, why may there not be some who are honestly ignorant about it? Would it not sound better to tell him plainly exactly (what he wants to know)?

If you send a message to a friend, in which you casually mention the foolish action of somebody as if he knew all about it, though in reality he has not yet heard of it at all, how is he to know to what you refer? he will have to send back again to ask. This is a very thoughtless thing to do. Some there are who of themselves fail to catch even the stories which are the most widely disseminated in the world; what harm therefore can there be in making your message plain?

It is only an inexperienced man who would behave in this fashion.

On Emptiness

Section 235. Into a dwelling that is already occupied nobody would ever think of carelessly walking as if it were his own. But into an uninhabited house vagrants lawlessly enter; foxes, owls, and the like, where there are none to prevent

them, come and live, looking quite at home ; echoes are heard, and all kinds of weird apparitions are to be seen.

In a mirror also, because it has (in its face) no form or hue, innumerable different images appear reflected. But had it form or hue of its own, it would reflect nothing at all ; for it is into unoccupied space that other things most readily enter.

Idle fancies come floating into our hearts just as they will ; is it not because we have nothing which can rightly be called a heart ? For if within the breast the heart were already occupied, none of these unruly thoughts could find room therein.

A Boys' Prank

Section 236. There is a place in Tamba (Province) called Izumo, where a magnificent shrine had been built after the pattern of the great one (in the Province of Izumo).

It was autumn time, and the local Resident, named Shida something or other, issued this invitation to the Rev. Shōkai and a number of others, ' Pray come and let me offer you some rice cakes to dedicate our Izumo (Shrine).' So they set out together, and one and all worshipped there, finding their faith greatly strengthened thereby.

The stone lions in front of the shrine had been turned round and were standing back to back. The priest was greatly struck by this ; ' Look,' said he, ' is not that interesting ! it is rare indeed for these

lions to be placed thus. Surely there must be some very profound reason for it. How is it, gentlemen, that you did not notice such a curiosity? I must blame you for your carelessness,' and his eyes filled with tears. They all expressed their wonder and said, 'It is truly quite unique, and will be an interesting tale to tell when we get back to the Capital.' His Reverence, still highly delighted, called to an old priest, whose gentle face looked as if he ought to know, and said, 'Surely there must be some special reason for the way the lions are placed at this holy shrine. Can you, sir, suggest any explanation?' 'I can,' said he, 'it is the impudence of those rascally boys!' and so saying he went and put them right again and passed on. So the emotion of his Reverence had been all for nothing!

How to Use a Wicker Stand

Section 237. Whether one should put articles lengthways or across on a wicker[237] stand should depend upon what they are.

Sanjō U-daijin Dono said, 'Such things as scrolls should be put lengthways between the grooves and may be tied to them with paper string; an inkstone should also be placed lengthways so that the pens may not roll off.' But on the other hand, the famed writers of the Kadeno Kōji family never for a moment put these things lengthways, but invariably across.

Self-Congratulations

Section 238. The attendant Chikatomo put on record seven items which were laudatory of himself. They were all merely trivial matters of horsemanship, but I fancy I will follow his example, and so here are my seven self-congratulations.

Item. Once, when I was walking with some friends admiring the blossoms, we saw near the Saishōkwō Palace a man galloping a horse. 'Now,' said I, 'if that horse gallops like that again the animal will fall and the man will come down too; just stay a moment and let us see.' We waited, and the horse did gallop again. When the rider wished to stop, he pulled it down and was himself rolled in the mud.

They were all astounded at the truth of my words!

Item. Once, when the present Sovereign (Go Daigo), at that time the Prince Royal, was in residence at the Madé no Kōji Palace, I called on business at the chambers of Horikawa no Dai-nagon Dono who was in attendance, and found him with the fourth, fifth, and sixth volumes of the Analects of Confucius spread open before him. He said, 'His Royal Highness a moment ago in his private apartments wished to find the quotation, "I hate the way in which purple dims the perception for vermilion," but could not, though he looked for it in his copy; so he bade me hunt it up for him, and I am now trying to trace it.' 'Oh,' I replied, 'it is in the ninth

volume [238a] at such and such a place.' 'What a relief that is!' he cried, as he hurried away taking the book with him.

A thing like that is a mere nothing—a boy could have done as much; but the men of the past used to be exceedingly pleased with themselves over the veriest trifles. (For example), Lord Sada-ie was once asked by the ex-Emperor Go Toba with reference to one of His Majesty's poems, 'Is it incorrect to include both the word *sode* (sleeve) and *tamoto* (sleeve) in the same verse?' And he answered, 'We have the (well-known) verse:

Aki no no no	Autumn time is here,
Kusa no *tamoto* ka	Grasses swaying in the fields
Hana susuki	Seem to wave their *sleeves*,
Ho ni dete maneku	As my lover frequently
Sode to miyuran.	Beckons with his *sleeve* to me,

so what objection can there be to it?' Even this has been put forward as something wonderful, as follows: 'To have had the original verse ready on the spur of the moment showed vast learning and great luck.' The petition to the Throne by the Premier Lord Kujō Koremichi also contained similar trifling items, all in his own praise.

Item. The inscription on the great bell of the Jōzaikwō Temple was drafted by Arikané Kyō, and Yukifusa Ason having made a fair copy of it was getting it transferred to the pattern for the foundry, when the lay priest who was in charge there brought the inscription for me to see; it was the following

verse, 'Though far from (this temple's) blossoms you may spend the evening, You shall hear [238b] my voice for 100 miles.' I said, 'It seems to be a verse that rhymes with *yō* or *tō*, so is not *hyaku ri* (for 100 miles) a mistake?' And he replied, 'How lucky it was that I showed it to you! I shall get great credit for this.' He at once sent a note to the house of the scribe, and the reply came, 'Yes, it is a mistake; it should be altered to *sukō* (many journeys away).' But can even *sukō* be right? I doubt whether *suho* (many marches away) would not be better.

Item. With a number of others I once went on pilgrimage to the Three Pagodas, and within the Jōgyō Hall at Yogawa we found an ancient tablet inscribed 'Ryūgé Temple'. One of the priests very impressively told us, 'Our traditions at present leave us in doubt as to whether this was (painted) by Sari or Kōzei.' I said at once, 'If it is by Kōzei we shall find his signature on the back; and if it is by Sari we shall not.' The back was covered thick with dust and filthy with cobwebs and cocoons; but we brushed it and wiped it well, and then we all looked, and there plainly visible was 'Kōzei', with his rank, family name, and date! They were all much impressed by this.

Item. The sage Dōgan was once preaching in the Naranda Temple when, being unable to remember the Eight Calamities,[238c] he asked, 'Can anybody here tell me?' None of his students knew, but from the body of the hall I called out, 'Are they not

so and so?' and thus secured his very warm approbation.

Item. Once I went with Bishop Kenjo to witness the Holy Water Incantation. We left before the conclusion of the service, and, as he could not find his chaplain anywhere within the precincts, he sent back some priests to search for him; but after having been away a long time (they returned), saying, 'The crowd all look so much alike that among so many we cannot find him.' His Lordship said to me, 'How annoying that is! Pray try if you can find him for me.' So I went back again and managed it almost at once!

Item. On the fifteenth day of the second month I went late at night, the moon was shining brightly, to a service at the Sembon Temple. I entered quite alone and unobtrusively from the back, and with my face hidden (had sat down) to listen, when a good-looking woman, scented and of striking appearance, pushed her way through and sat herself down so close up against my knee that I was overwhelmed with her perfume. I considered this somewhat ill-timed and drew to one side, but she came and sat still nearer just as before; so I got up and went off.

On a subsequent occasion, when I was carelessly chatting with an elderly lady at Court, she observed, 'I have long thought you insufferably heartless, and now somebody else also feels hurt at your lack of civility.' I replied, 'I am afraid I do not altogether take your meaning,' and there the matter dropped.

But later on I heard this : on the night that I was attending that service, somebody from a private box had recognized me and formed a plot against me. She dressed up her maid and sent her to me, saying, ' Only give him the opportunity, and he will be sure to address you. Go, and let me know what happens ; it will be highly amusing ! '

Good Nights for Moon-gazing

Section 239. It is the constellation *Rō* (part of *Aries*) which governs the fifteenth day of the eighth month and the thirteenth day of the ninth month ; and, as this constellation is then particularly brilliant, they are favourable nights for enjoying the moon.

On True Love

Section 240. It is indeed a true lover's heart which forces a way through the many guards on the dark mountain (Mount Kurabu [240a]), or manages to escape the watchful eyes of ' the fishermen upon the lonely shore ' (Shinobu Beach [240a]) ; and many are the soul-stirring adventures then encountered which can never more be forgotten. But on the other hand how lacking in romance it is when a man fondly takes to himself a wife only by the permission of his parents and brothers !

Again, when a woman who is left alone in the world says that she is ' borne upon [240b] the streamlet's flow ' and forthwith marries for money, perhaps an ugly old priest or an uncouth rustic, though the

matchmaker may protest that they are as well assorted a pair as you may find, how wretched it must be to take one ' whom she knows [240c] not and who knows not her ! ' What sweet converse can they possibly have together ? Could they but talk of the cruel months and years (of the past) and of the mountains (of difficulties) they had struggled [240d] across all alone, their sweet converse would know no end. But when everything is arranged for them by a stranger, all such things, alas ! are apt to be overlooked.

If it chance that the woman is of great beauty and the man well advanced in years, ugly and of low rank, he will think, ' Should such a darling girl have thrown herself away (for money) on a miserable man like me ? ' He will esteem her less highly therefore, and whenever he meets her he will feel how his ideal has fallen. A very wretched state of things.

He who is not loved for his own sake when standing in the cloudy moonlight [240e] while the night air is sweet with the perfume of the plums, or when brushing through the dewdrops at break of day upon Mikaki Moor had far better have nothing to do with love at all.

On Procrastination

Section 241. The perfect circle of the full moon lasts only for a very short time ; soon it begins to wane, though one who pays no attention to it may think that in a single night there is little or no change perceptible.

A serious illness continues without check till you are on the point of death. But as long as your disease is not critical and death apparently not close at hand, still thinking as usual that existence is permanent, you propose during your lifetime to carry out various schemes and then to pursue the Way in peace; but you fall ill and find yourself already drawing near to the very Gates of Death before having accomplished even one of them. Vain is it now to regret the idleness of the past years and months. Earnestly you vow that if you are cured this once, if only your life is spared, you will add day to night and be unremitting in performing this or that obligation; but you grow rapidly worse, your mind gives way, and you die in delirium. It is ever thus; so before anything else let all hasten to apply their hearts to this matter (of vital importance).

You may fancy that you will have ample leisure to turn to the Way after having first accomplished what you aim at, but there is no end to your desires. In this life of illusions what can one do? All desires are sinful; and if they come into your heart you should realize that they are unruly feelings which will lead you astray, and give way to not a single one of them.

If you at once cast them all aside and free from action and all other impediments follow the Way, then both for your body and mind you shall attain lasting peace.

On Desires

Section 242. We are ever subject to our good and bad impulses, and this is entirely due to our feelings of gratification and dissatisfaction.

By 'gratification' I mean (the pleasure of) getting what we want, and we never pause in our efforts to attain it. The first thing which gratifies us is fame, of which there are two kinds, viz. high commendation for our actions and for our capabilities; the second is love, and the third good living. Many desires there are, but none stronger than these three. They arise from taking an upside down view of things and result in untold evils. Seek not therefore to attain them.

A Boy's Embarrassing Questions

Section 243. Once when I was eight years of age I asked my father, 'What sort of a person is a Buddha?' And my father made answer, 'A Buddha is what a man grows into.'

So I questioned him further, 'And what must a man do to grow into a Buddha?' My father replied again, 'He grows into it after having been taught by a Buddha.'

Once more I inquired, 'But who instructed the Buddha who teaches him?' And he answered, 'He also grew into it by the instruction of a previous Buddha.'

So I asked yet again, 'But the very first Buddha of all who began this teaching, what sort of a Buddha

was he ? ' And at that my father smiled and said, ' Oh, no doubt he fell down from heaven, or perhaps sprang up from the earth.'

And he used to tell his friends with great delight, ' I was so hard pressed by his questions that I really could not answer ! '

APPENDIX

Item. Those who spend days and months unprofitably, even if they be wise and virtuous in other ways, are not worth a glance. So what can we say of those who are fools and act thus ?

Item. As a general rule it is foolish for any man to pick out days which are lucky or unlucky, for success and failure depend upon what a man does, and not upon the day (when he does it). Thus, for example, to act wrongly on a lucky day is always unfortunate, and to act rightly on an unlucky day is always fortunate. The very luckiest day you could possibly have is the day when you do injury to none and when you are the cause of no offence either to your country, your lord, or the common people.

Item. Though you may write a bad hand it is not well to get another to do your writing for you. Better is it to write yourself and not to mind how bad it may be.

It is chiefly by his written remains that a man's character is revealed after death, for the mark of his pen in writing is the only trace of him left (to

aid) the imagination of the survivors. People of the lower classes carefully cherish the trinkets that are left, thinking by them to conjure up the image of the dead ; but this is a foolish thing to do.

Item. People should be frugal, avoid extravagance and not have great possessions. In fact, whenever I hear of a man who, though otherwise worthy, has accumulated vast riches, I lose all my respect for him.

Item. People sometimes talk slander about a priest's family descent, alleging that he is only so and so's son by adoption, or that for some reason he at all events is not a legitimate son who can prove his parentage, and so on. But those who thus turn up their noses and revile him are surely themselves of ignoble birth, priests who have broken the law, or if they be indeed *samurai* we may well suppose them to have been (brought up) as the sons of tradespeople or among farmers.

But when one, to hide his own lack of breeding, indulges in gossip such as this, his neighbour may at once deny that it is so. For if the priest's family has not been well-to-do in the past and is still unimportant, people will say all sorts of things about it, good and bad, just as it pleases them ; but when once the family has become influential, though its origin may have been humble, it is the common custom to speak well of it ; though it by no means follows from this that those who do so have anything to boast of themselves in the way of family descent.

In these times of ours, amid all the gossiping that

I hear going on around me, there are many priests of the present day who freely discuss men whom they have never either known or seen. The son of a soldier keeping true to his family traditions never presumes to speak with incivility, but a priest freely gossips with anybody that he may happen to come across, (well knowing) that he runs no risk thereby of being killed ; and so we find that by (indulging in) this pernicious habit morning and evening alike the words of his mouth cannot help becoming naturally rude and offensive. What a pity it is that those who have wearied of the world should behave thus.

Item. When we find a man bound to another by ties of affection as close as those between a child and its parents, there is generally some motive to account for it. One who has fled from the present life, however, should find salvation in a warm friendship which is purely disinterested, for this best accords with humanity and the holy teaching of Buddha. But, alas ! I fear there are none such as this, so that my words will seem but as an idle dream.

NOTES

1.

A. It should be remembered that Kenkō, who wrote this sweeping denunciation of the Buddhist priesthood of his day, was himself a priest.

B. Sei Shō-nagon was a lady-in-waiting at the court of the Emperor Ichijō ; she wrote the *Makura no Sōshi* from which this passage, misquoted by Kenkō, is taken. It runs, ' It is a great pity to make a favourite son into a priest, for it will be miserable for him to have to look upon the pleasant things of life as if they were chips of wood.'

C. The sage Zōga, famous for his wisdom and purity, was the head of Tō no Miné Temple in Yamato.

2.

A. Kujō Dono was a courtier in the reigns of the Emperors Shujaku (931–46) and Murakami (947–67).

B. Juntoku reigned A. D. 1211–21. This decree of his meant that the offerings made to the Throne by the people should not be too costly and magnificent.

5.

Akimoto no Chū-nagon was a noble at the court of the Emperor Go Ichijō (1017–36). He entered the church on the death of his Sovereign and lived on Mount Ōhara.

6.

A. The late Steward of the Household was Prince Kaneakira, son of H.M. Daigo (898–930).

B. Somedono of the great Fujiwara family, having a daughter but no son of his own, adopted a son who became the father of the Emperor Seiwa, which greatly increased the Fujiwara influence.

C. Prince Shōtoku, eldest son of the Emperor Yōmei, was a devout Buddhist and a great judge.

7.

Adashi Moor and Toribé Moor were burial places. The evaporating dewdrops signify death, and the smoke is the smoke of the cremation fires.

9.

The six senses are—seeing, hearing, smelling, tasting, touching, and thinking.

10.

The first part of this section teaches that the owner may be judged by his home. The latter part, however, shows that there are exceptions to the rule ; for Saigyō got quite a wrong impression of Go Toku Daiji when he saw the kites, very unlucky birds, being scared away from his palace.

11.

A. The godless month was the tenth month (o. c.) when the Gods were away at Izumo, their ancestral home. Another reading is ' the god-tasting month ', i.e. the month when the Gods taste the rice offered to them which had been cut in the ninth month. *Conf.* Section 202.

B. The overgrown orange tree laden with fruit and fenced in to prevent theft struck Kenkō as out of harmony with the peaceful simplicity of the place.

12.

This section describes three sorts of acquaintances : (1) the true and intimate friend ; (2) a mere acquaintance whom it would be rude to contradict ; (3) one who is contentious.

13.

As the ideal friend does not exist, Kenkō advises one to turn to the classics instead. *Monzen* is a book of poems and sentences compiled by a Chinese Prince ; and *Hakushi Bunjū* is a collection of Chinese poems. Both these books were much read in Japan in the middle ages. *Nankwa* is a section or chapter of a book by Sōshi.

14.

A. Tsurayuki's verse, to be found in the ninth book of the *Kokinshū*, runs :

Ito ni yoru	Though my love for thee
Mono naranaku ni	Is more difficult to break
Wakare-ji no	Than a twisted thread,
Kokoro-bosoku mo	Since our roads lie far apart
Omōyuru kana.	Faint and failing is my heart.

To write *Mono to wa nashi ni* for the second line does not alter the general sense of the whole.

B. The second verse is by Hafuribé no Narinaka, viz. :

Fuyu no kite	Bound in winter's thrall
Yama mo arawa ni	Far among the mountain wilds
Ko no ha nari	Trees their leaves have shed
Nokoru matsu sae	But the lonely pine lives on
Mine ni sabishiki.	Pining still for one that 's gone.

The point of this is the double meaning of *matsu* (a pine tree, and to pine for), and it is this apparently that is unfavourably referred to.

C. Pillow-words are conventional poetical epithets, which are used for their sound rather than for any real meaning they convey.

D. *Ryōjin Hishō* is a collection of religious and operatic songs of the twelfth century.

17.

Sections 12–17 are all connected together. After suggesting friendship, reading, poetry, rustic life, and music, Kenkō decides that there is nothing better than the life of a hermit in the wilds.

19.

A. 'The pathos of life,' &c., is a quotation from *Genji Monogatari*.

B. Buddha's Birthday and the Kamo Festival were both held in the fourth month.

C. Tanabata, a star festival, was held on the seventh night of the seventh month.

D. The vapour rising from the water-pipes in winter refers to natural hot water led along bamboo pipes, or perhaps to the hoar-frost evaporating in the sunshine.

E. Calling the Names of the Buddhas, and Presenting the First Fruits to the Ancestors, a Shintō ceremony, took place in the twelfth month.

F. Driving out the devils, which dates from a terrible epidemic in 698, came at the end of the year; and the general obeisance of the Emperor at four o'clock on New Year's morning.

G. The commotion at the end of the year may refer to excited children running about, or perhaps to creditors trying to collect their debts for the past year.

21.

A. With reference to this the following verse by Saigyō, mentioned in Section 10, may be quoted:

Ōkata no	Some there seem to be
Mono wo omowanu	On whose light and wayward hearts
Hito ni dani	Nothing seems to strike,
Kokoro wo tsukuru	Save the wind that whistles shrill
Aki no hatsu kaze.	Heralding the autumn chill.

B. For the Chinese verse Kenkō gives a Japanese translation of two lines only. The whole verse in Chinese is as follows:

Lu chü hua k'ai fêng yeh shuai	The rush and orange bloom, the maples fade,
Ch'u mên ho ch'u wang ching shih	And from the door my home I'd fain descry.
Yuan Hsiang jih yeh tung liu ch'ü	The Gen and Shō flow ever to the east,
Pu wei ch'ou jên chu shao shih.	But never stop, the captive to console.

It was written by an exile in the interior of China, as he watched the two rivers flowing east to the coast where he longed to be.

24.

The holy Shintō temple at Isé is always guarded by a virgin Princess of the Imperial House. *Kyō* and *Hotoke* being Buddhist words, she uses the corresponding Shintō words instead.

25.

The whole section is Buddhist in contrast to the previous Shintō one. This sentence refers to the Chinese verse :

T'ao li pu yen ch'un chi mu	No peach or plum can tell of springs passed by,
Yen hsia wu chi hsi shui ch'i.	The mist retains no trace of ancient homes.

26.

A. These two quotations are from verses in the *Kokinshū*; the first by the poetess Ono no Komachi runs :

Iro miede	In this world of ours
Utsurō mono wa	Soon the blossoms fading fast
Yo no naka no	Lose their dainty tint ;
Hito no kokoro no	Though they have no colours gay,
Hana ni zo ari-keru.	Hearts too change and fade away.

And the second, by Ki no Tsurayuki :

Sakura hana	Fickle hearts of men
Toku chirinu tomo	Soon are blown away, ere yet
Omōezu	Shaken by the breeze ;
Hito no kokoro zo	Cherry blossoms you will find
Kaze mo fuki aenu.	Scatter only in the wind.

B. The colouring of the white thread is a Chinese expression, meaning that purity once lost can never be regained. Here it refers to the faithless friends whose hearts have faded like the blossoms.

30.

A. The quotation is from the Chinese classic *Monzen*; the whole passage is, 'Those who are gone become day by day more like strangers, those who have just come (i.e. new-born babies) become day by day more like friends.'

B. This is an allusion to the following verse in *Monzen* :

Ch'u kuo mên chih shih	When passing through the City gate, I see
Tan chien ch'iu yü fên	The graveyard on the mountain side in front.
Ku mu li wei t'ien	The graves will soon be ploughed up into fields,
Sung po ts'ui wei hsin.	The oaks and pines for firewood soon cut down.

33.

The window in the old Kan In Palace was a plain semicircular one without any border. But instead of this being copied exactly in the new building, a foliated or trefoiled window was put in, which was further ornamented by a wooden rim. The fact that Genki Mon In, mother of the Emperor Fushimi, noticed it, and preferred the simplicity of the old Palace showed her cultivated taste and her keen eye for details.

37.

This section shows that even the most intimate of friends should sometimes retain a little formality of politeness ; and that similarly there may be occasions when total strangers should discard all conventionalities and speak freely and openly.

38.

A. This quotation is from a Chinese verse in the *Hakushi Bunjū*, as follows,

Shên hou tui chin chu pei tou	Better a cask of *saké* during life,
Pu ju shêng ch'ien i tsun chiu.	Than to leave gold piled up to the Great Bear.

B. This alludes to a poem by Hanro, viz. :

Fei ma i ch'ing ch'iu	Who rides fat horses cloaked in costly fur
Yang yang kuo lü li	Through towns and hamlets proudly passing on

Sui tê shih t'ung lien	From town-bred children wins, no doubt, applause,
Huan wei shih chê pi.	But wise men look on him with deep contempt.

c. 'Let him throw away his gold', &c., is a quotation from *Tenchi Hen*, one of the books of Sōshi. This section describes three things which most men aim at, viz: wealth, high rank, and a good reputation to leave behind them. They are all condemned as worthless, as also are learning and wisdom.

39.

Hōnen, who was born in 1133, was the founder of the Jōdō sect of Buddhists, who believe that salvation comes from faith alone. He taught that men should pray *Namu Amida Butsu* as often as possible, but that it was not necessary to abstain from sleep or food, or to live the ascetic life of a hermit. The translation here given is in accordance with the Japanese commentary; but the late Dr. Aston in his History of Japanese Literature gives the priest's answer to the first question as, 'Pray earnestly enough to keep yourself awake'.

40.

This section is written in praise of the decision of the girl's parents. They considered that, as she was so singularly rustic and simple, by nature, she should remain so all her life.

44.

As the previous section gave a picture of a studious bachelor, so this describes family life in the depths of the country, and teaches that even there one should not omit the manners and customs of polite society.

48.

The ex-Emperor was Go Toba, who reigned 1186–98. After a banquet a guest should take away with him the food which he has been unable to consume. But Mitsuchika was so anxious to get back to his duties that, in order to save time, he hid it behind the screen.

49.

The first paragraph is a Japanese prose translation of the following old Chinese verse:

Mo tai lao lai fang hsüeh Tao — Wait not for age, ere starting on the Way,
Ku fên to shih shao nien jên. — For many ancient graves are those of youths.

51.

Uji, about nine miles south-east of Kyōto, the Capital, was famous for its water-wheels.

52.

The temple of Iwashimizu, dedicated to Hachiman, is on the top of Mount Otoko about ten miles south of Kyōto; while the temple of Paradise and the two Kōra shrines are at the foot of the hill.

54.

A. Omuro, a suburb lying east of Kyōto, was the site of Ninna temple, mentioned in Sections 52 and 53.

B. 'Burning the crimson leaves' is an allusion to the following Chinese verse in the *Hakushi Bunjū*,

Lin chien nuan chiu shao hung yeh — To warm my wine the crimson leaves I burned,
Shih shang t'i shih fu lü t'ai. — The rock's green moss I cleared to write my verse.

60.

A. A *kwan* is 1,000 cash or rin; 100 *kwan* therefore amounts to £10 8*s*. 4*d*., and 300 *kwan* to £31 5*s*. 0*d*. But allowance must also be made for the extra value of money at the time when Kenkō wrote.

B. *Shiro uri* is a white melon, and to say that a man has a face like a white melon means that he is handsome without having much ability. But the archdeacon, so as not to be too frank, changed the name to *Shiro ururi*.

62.

A. The father of Ensei was the Emperor Go Saga, who reigned A.D. 1243–6.

B. The answer to the riddle is '*koishiku*' (darling) written in phonetic characters, viz.: こ *ko*, い *i*, し *shi*, く *ku*.

63.

Holy week was a week of special prayer commencing on January 8 for the prosperity of the land.

64.

Official carriages had seven cords, or five cords, or no cords at all, according to rank. The cords hung down from the roof for the rider to grasp when the carriage swayed or jolted.

66.

The whole verse in the *Isé Monogatari* is as follows:

Waga tanomu	Thinking of my love,
Kimi ga tame ni to	Though 'tis not the time of year
Oru hana wa	When the blossoms blow;
Toki shi mo wakanu	Yet my dearest true love, see,
Mono ni zo ari-keru.	I have picked a flower for thee.

67.

A. Ariwara no Narihira was a famous poet and courtier of somewhat gay propensities, who lived A. D. 825–80, and Fujiwara no Sanekata was a high court official who lived at the end of the tenth century.

B. The Empress Konoe was the wife of Kameyama, who reigned A. D. 1260–74.

69.

The six senses refer to the eyes, ears, nose, tongue, body, and heart.

70.

Genshō and Bokuba were names given to particular lutes of great value. The old Japanese lute had four bridges.

73.

Twitching the nose is equivalent to a wink. This paragraph describes three kinds of untruths: (1) careless irresponsible chatter; (2) second-hand gossip for which the teller is only partly to blame; (3) the deliberate and carefully planned spreading of a lie.

82.

A. Tona and Archdeacon Kōyū were both poets and contemporaries of Kenkō.

B. It was this idea which some 300 years later inspired the builders of Ieyasu's Mausoleum at Nikkō to carve the pattern on one of the pillars upside down, in order to avoid absolute perfection in that marvellous building.

83.

A. Chikurin In resigned his rank of Sa-daijin in 1309 and entered the church two years later.

B. Dō In was promoted to Sa-daijin in 1318 and gave up his title in 1322.

84.

A. Hōken Sanzō was a very devout Chinese priest who is reputed to have entered the church at the early age of three. He went to India to study Buddhism.

B. In Kenkō's time a priest was supposed to cut himself off from all worldly association, including even fellow-feeling ; so that this remark was not meant to be as bitter as it sounds.

85.

Ki was a horse which could gallop 1,000 miles a day. Shun was a great Chinese sage philosopher.

86.

' The Temple ' here means Mii-dera, just as to an Englishman ' the Abbey ' means Westminster.

87.

Uji is about eight miles from Kyōto, the capital.

88.

The *Wakan Rōeishū* is a collection of Chinese and Japanese poems. Ono no Dōfū, a famous writing expert, died A.D. 966, aged 71. Shijō Dai-nagon who compiled the book was only born in that year.

95.

This refers to the cord for tying up the box, which was threaded through a hole in a projecting piece fastened on to one side of the lid.

103.

Dr. Tadamori was a member of the great Japanese Taira

family, but like other doctors of that time he used Chinese words in his conversation, much as a modern doctor might use scientific words unintelligible to some of his hearers. But there is also an allusion in the riddle to a former Taira no Tadamori who was unpopular at Court. One of his enemies on a certain occasion knocked down a bottle, hinting that the Taira man (*Heishi*) might be broken like a bottle (*heiji*), and added *Ise no Heishi wa sugame nari-keri*; which, owing to double meanings, might be translated, 'This bottle of Isé is unglazed' or, 'This Taira man from Isé squints.'

104.

These whispers mean that the house was usually so lonely that the servants were afraid to go to sleep at night. The section possibly describes an escapade of Kenkō's.

108.

Sha Rei-un was a great Chinese scholar who translated the Buddhist scriptures from Sanskrit into Chinese. Eon was a Chinese sage who cultivated the white lotus, the emblem of Buddhism, and formed a kind of literary society in connexion with it.

111.

The four crimes are murder, theft, adultery, and lying. The five atrocities are the murder of a father, mother, disciple, Buddhist priest, and wounding a Buddha's person.

112.

Kenkō here gives a Japanese prose translation of the following Chinese verse by Hakuraku Ten:

Jih mu êrh t'u yüan	The road at sunset stretches far behind,
Wu shêng chi ts'o t'o	Already life is fading fast away.

114

Uzumasa Dono was such an enthusiastic cattle breeder that he named his women as if they were cows.

115.

A. A *boro-boro* is a person half priest half mendicant who goes about with a basket over his head playing a flageolet.

B. *Boronji* is another form of *bonji*, which means 'sacred letters'; and *kanji* means 'Chinese letters'; they refer to the ideographic characters which these wandering priests wore on their backs.

117.

It may be well to state why some of these are considered unsuitable as friends, No. 1, because you have to flatter them; No. 2, because they are unequal in age; No. 3, because they are reckless; and No. 5, because their foolhardiness causes their parents anxiety.

121.

Ketsu and Chū were Chinese Emperors notorious for their tyranny and cruelty.

122.

The six accomplishments are, writing, arithmetic, etiquette, archery, riding, and music.

125.

The Dog of China refers to the two guardian dogs generally to be seen at the entrance of Buddhist temples. Perhaps a modern equivalent for this rather flippant remark would be, 'he had a face like a gargoyle'.

129.

A. Gankwai was the chief disciple of Confucius.

B. Ryō-un Palace was 250 feet in height and when completed it was found that the tablet had been fastened up by mistake on the topmost gallery without having first been inscribed. The painter was therefore hauled up in a basket to do it, and on his return to the ground it was found that his hair had turned white.

131.

This refers to a passage in the old Chinese classic *Reiki*, 'The poor body should not covet a gift of money, nor the old body a gift of lusty vigour'.

132.

The Crown Prince was the son of the Emperor Yōzei, who

reigned A.D. 877–84, while the Toba Palace was not built till 1086.

133.

A. According to Chinese philosophy south and east are male, north and west female.

B. Shirakawa slept in this position because he was a strict Buddhist, and Buddha died with his head to the north and facing west, where paradise lies.

135

These words, which are untranslatable nonsense, are a charm for a sick horse.

136.

A. The late Lord Chamberlain's name was Arifusa, a great poet descended from the Emperor Murakami.

B. *Shio* (salt) is often mistakenly written 塩 instead of 監.

137.

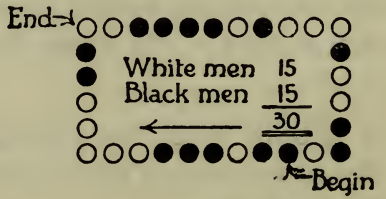
A. A verse in the *Rōei-shū* is headed, ' On watching the rain in the hope of seeing the moon '.

B. A quotation from a verse in the *Kokinshū*, which runs :

Tare komete	In my home detained
Haru no yukue mo	Whither can the spring have gone
Shiranu ma ni	Since I last was out ?
Machishi sakura mo	Now the cherry blossoms gay
Utsuroi ni keri.	Which I longed for fade away.

C. This is the Kamo Festival, when hollyhock decorations were used, as mentioned further on.

D. ' Casting out your stepsons ' is a kind of solitaire. The



men are placed as shown, and beginning from the black man marked, who counts as one, you count round continuously

in the direction of the arrow, casting out every tenth man until all the white men are out except the marked one ; then beginning again from it all the black will be cast out, leaving the white man alone.

138.

A. On the 5th day of the 5th month coloured iris balls are hung up to preserve the household from sickness. The Japanese word (*kusudama*) means really ' medical pills '.

B. The Empress Biwa, wife of Sanjō, who reigned A. D. 1012–15, was very ill, and hoping to recover changed her residence, but died on the way. Ben was the nurse of the Princess Yomei Mon In, and the verse she composed was as follows :

Ayame gusa — All the iris balls
Namida no tama ni — Now are changed to drops of tears
Nuki-kaete — Hanging on the screen ;
Ori naranu ne wo — Suddenly are heard our cries,
Nao zo kake tsuru. — And the iris also dies.

The Mistress of the Bedchamber E's reply was :

Tama nukishi — True the iris balls
Ayame no kusa wa — Hang there threaded as you say,
Ari nagara — And 'tis sad to think
Yodo no wa aren — Stripped the wild swamp where they grew,
Mono to yawa mishi. — Empty the Royal Bedroom too.

Both verses contain plays upon words, which it is impossible to reproduce adequately.

144.

The text referred to runs, *Hajime myō hō ni shitagaeba tsui ni kyo ne itaru, Aji Hon Fushō ni arazaru nashi* (If we begin by carrying out the wondrous law, we shall at the end enter Nirvana ; so says Holy Writ).

153.

Tamékané had been captured by the rebellious clan of Hōjō ; Kenkō apparently cites his worthy fidelity and dignity in contrast to the dog in the previous section.

158.

The point of this is the two different ways in which the word *gyō-dō* (sediment) may be written. As regards the second of the two, it is believed that fish in the sea always follow the same track; hence the sediment must return along the same way, i. e. back over the part of the bowl which the lips have touched.

169.

Kenrei Mon In was the consort of Takakura, and mother of the infant Emperor Antoku who perished at the battle of Dan no Ura. The Emperor Go Toba who succeeded the latter reigned A.D. 1186–98; while Go Saga reigned 1243–6.

170.

Genseki was one of the Seven Sages of the Bamboo Grove whose eyes were said to look green when he wished his visitor to stay, and white when he wished to be left alone.

171.

The shell game is played with 360 clam shells; the top halves of which are divided among the players and the bottom halves are placed in a heap in the centre. The game consists in trying who can fit the greatest number together.

172.

A quotation from the Analects of Confucius.

173.

Ono no Komachi lived in the latter part of the ninth century. Kiyotsura lived about the period 889–923.

175.

With reference to this the following Chinese verse by Rihaku may be quoted:

Hua chien i hu chiu	A flask of wine, alone amid the flowers,—
Tu cho wu hsiang ch'in	No friend have I to keep me company.
Chü pei yao ming yueh	But as I lift my cup the moon peeps out,
Tu ying ch'êng san jên.	It and my shadow make the party three!

179.

Saimyō means ' the Western Light ', which is perhaps the reason why it is mentioned as rather unexpectedly facing north.

180.

The mallets were burned at the edge of the pond in the Shinsen Garden. The pond got its name from the fact that Kōbō Daishi once during drought prayed there for rain, and his prayer was answered.

187.

The man who has a hereditary calling must work hard to keep up the credit of his family. But one who takes up another's trade has not this spur to urge him on.

188.

I have taken *masoho* as another form of *masuho* (a blade of grass); but a second explanation is that *masoho no susuki* and *masuho no susuki* are two different kinds of grass.

194.

That is, one must not criticize in this way the different methods of religious teaching.

201.

These are the prohibitory notices upon a mountain where Buddha expounded his doctrine.

202.

The more modern belief is that the Gods assemble at Izumo in the tenth month, not at Isé.

203.

Both the Tenjin and Myōjin Shrines were shrines of healing; and therefore when the Sovereign or the country were ailing the Gods there were in disgrace, and quivers were hung up to mark the fact.

205.

Implying that the purity of the spirit of worship is sullied by an oath to bind it.

206

This is a quotation from the *Senkin Hō*.

207.

The same idea is expressed in the old verse :

Kusa mo ki mo	In our native land
Waga Ō Kimi no	Every tree and plant belongs
Kuni nareba	To the Emperor.
Izuku ka oni no	Elsewhere, then, must devils roam,
Sumika naru beki.	Here they cannot find a home.

208.

The objectionable way. The elegant way.

210.

A. *Yobuko-dori* means ' the bird that calls the children ', hence the service for the dead is to be held when this bird is to be heard calling back the ghosts of dead children, i. e. in the spring.

B. This poem, taken from the first book of the *Manyōshū*, begins :

Kasumi-tatsu	Mists of spring arise
Nagaki haru-bi no	And the days are lengthening,
Kure ni keru	Eventide draws on,
Wazuki mo shirazu	And, although I know not why,
Mura-kimo no	In my secret heart
Kokoro no itami	Sad and sorrowful am I,
Nue-ko-dori	When the bird of night
Uranake oreba, &c.	Sings its low and mournful note, &c.

215.

The lay priest of the Saimyō Temple was Tokiyori, Governor of Sagami, mentioned in Section 184. He had been the Hōjō Regent, and was now living in retirement.

216.

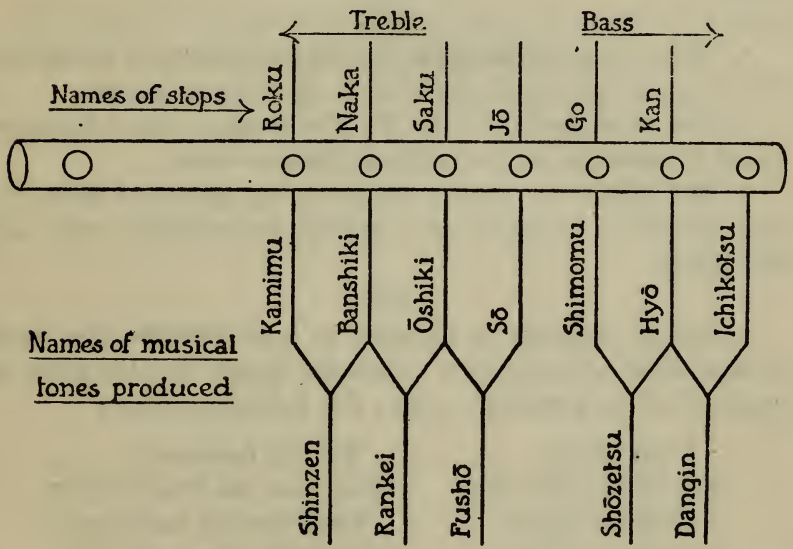
Tsuru-ga-Oka was the Temple of Hachiman at Kamakura, of which Bishop Ryūben was in charge.

217.

This appears to be Kenkō's *reductio ad absurdum* of the rich man's advice to acquire great wealth.

219.

The vibrations of these notes may be found in a paper read by the Rev. Dr. Syle before the Asiatic Society of Japan,



where they are compared with the notes in our own scale. The Chinese scale as here given corresponds approximately to our chromatic scale between D flat and D flat.

221.

The verse was :

Kumo no i ni	Tether a wild colt
Aretaru koma wa	With a dainty halter frail
Tsunagu tomo	Made of spider's thread ;—
Futa michi kakuru	Rather would one trust it than
Hito wa tanomaji.	Trust a vacillating man.

226.

Kurō Hōgwan was Yoshitsuné, and Kaba no Kwanja was his brother Noriyori.

229.

Myōkwan was the artist who carved the 1,000 handed image of Kwannon at the Shōbi Temple.

237.

Yanaibako is a little low table or stand, made of willows, with a corrugated top, used to put all sorts of odds and ends upon.

238.

A. There seems to be some discrepancy here, for the quotation is from the seventeenth book, eighteenth chapter.

B. The verse does not scan, for Kenkō gives only a Japanese prose translation of the original Chinese verse.

C. The Eight Calamities are given as, grief and pain, joy and pleasure, curiosity and spying, in-breathing and out-breathing.

240.

A. Mount Kurabu is brought in here because the name means dark or troublous. Shinobu Beach is also used on account of its meaning; *conf.*, the following verse:

Uchi-haete	'Tis the fishermen
Kurushiki mono wa	Who upon the lonely shore
Hito-me nomi	Tend the dry salt-pans,—
Shinobu no Ura no	Only these alone can see
Ama no taku hana.	How I mourn, my love, for thee.

B. The quotation is from a verse by the poetess Ono no Komachi:

Wabinureba	All alone am I
Mi wo uki-gusa no	Like the floating waterweed
Ne wo taete	Severed from its root;
Sasou mizu araba	Borne upon the streamlet's flow,
I-nan to zo omou.	Where it takes me I will go.

C. A reference to another verse by the priest Saigyō.

D. This refers to the following verse :

Tsukuba Yama	Though the forests dense
Hayama shigeyama	Make the mountain Tsukuba
Shigekeredo	Difficult to cross,
Omoi-iru ni wa	Naught shall stop the lover true,
Sawarazari-keri.	Somehow he will struggle through.

E. This last paragraph refers to passages in the *Isé Monogatari* and *Genji Monogatari*.

APPENDIX

The appendix consists of six quotations from the Wa Rongo, which are supposed to be by Kenkō Hōshi.

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